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# MANUAL

OF THE

# SODALITY

OF THE

# BLESSED VIRGIN MARY,

CONTAINING

THE OFFICE OF THE BLESSED VIRGIN, THE OFFICE FOR THE DEAD, THE ORIGIN AND RULES OF THE SODALITY, AND VARIOUS PRAYERS.

COMPILED BY

A CATHOLIC CLERGYMAN.

CHIEFLY FOR THE USE OF THE YOUTHFUL, PIOUS AND PERSEVERING MEMBERS OF THE SODALITY.

Revised Edition.

---

Hail MARY! full of grace! The Lord is with thee! Blessed art thou among women! and blessed is the fruit of thy womb, JESUS. —Words of the Angel and St. Elizabeth, found in St. LUKE, Chap. I.

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The Manual of the Sodality of the Blessed Virgin is approved of by us. Given under our hand, at Philadelphia this 17th day of May, 1841.

†FRANCIS PATRICK KENRICK,
*Bp. Arath. and Coad. of Bp of Philad.*

We approve of the re-publication of the Manual of the Sodality of the Blessed Virgin and Sacred Wreath, with additional Hymns.

JAMES FREDK. WOOD,
*Bishop of Philadelphia*

FEBRUARY 1, 1862.

---

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# A SHORT EXPOSITION

OF THE

# OFFICE OF THE BLESSED VIRGIN MARY

---

THE Office of our Blessed Lady is of great antiquity, and was composed by the Church, directed by the Holy Ghost. The Office is divided into Psalms, Hymns, Canticles, Anthems, Versicles, Responsories, and Prayers; for order, beauty, and variety sake, and this division seems to be warranted by Scripture. (Col. iii. 16.) "*Admonishing one another in Psalms, Hymns, and spiritual Canticles.*"

The Office is divided into seven several hours, according to that of the Prophet: *seven times in the day I have praised thee:* and likewise to serve as a daily memorial of the seven principal parts, and of the seven hours of our Saviour's passion. For our Saviour hung three hours living on the cross, other three hours he hung dead on the cross, and the seventh hour was spent in nailing him to, and taking him from the cross. By the Matin and Lauds, we commemorate his agony in the garden; by the Prime, the scoffs and false accusations he endured; by the Third Hour, his clothing with purple and crowning with thorns; by the Sixth Hour, his condemnation and nailing to the cross; by the Ninth Hour, his death, and the opening of his side; by the Even-

song, his descent from the cross and by the Compline, his burial.

The Doxology, or *Glory be to the Father, and to the Son, and to the Holy Ghost,* &c., is said at the beginning of every Hour, and at the end of every Psalm, to show that the intention of the office is, in the first place, to give one equal glory to the most blessed Trinity, and to invite all creatures to do the like.

Alleluia is a Hebrew word, and signifies *Praise ye our Lord with joy and exultation of heart,* and is the language of the blessed in heaven, according to Apoc. viii. 6. Therefore the Church has forbidden it to be translated into any other language. It is used a great part of the year, especially between Easter and Whitsuntide, because that is a time of joy for our Saviour's resurrection and ascension. It is then added to the invitatory, anthems, versicles, and responses.

But from Septuagesima till Easter, instead of Alleluia, is said, "Praise be to thee, O Lord, King of eternal glory," because that is a time of penance; therefore God must be praised rather with tears than exultation

The Invitatory, *Hail Mary, full of grace, our Lord is with thee,* is to congratulate and renew the memory of our blessed Lady's joy, at the conception of her son JESUS, and to invite all the faithful to do the like. The five Verses which follow the Invitatory, and begin; *Come let us rejoice, &c.,* signify the five wounds of Christ, from which all our prayers have their force and merit, and in honor of which, these five versicles are said.

The Hymns are poetical expressions of the prerogatives and praises of God and our blessed Lady and were composed for the most part, by St. Hilary, St. Ambrose, and St. Thomas of Aquin; and the use of them is warranted by Scripture (Matt. xxvi.) where it is said, *That our Lord and his disciples, after they had recited an hymn, went forth.*

The three Psalms, in most of the Hours, and the three hours allotted to every canonical hour, are in honor of the blessed Trinity, to whom chiefly the whole Office is directed. The Absolutions and benedictions, before the Lessons, are short aspirations to beg Divine assistance, that we may worthily read the Lessons following; the first benediction is in honor of the Father, the second in honor of the Son, and the third in honor of the Holy Ghost. The Lessons and Chapters are taken out of holy Writ, and contain the mystical praise of Christ, and our blessed Lady.

The Responsories, or Answers, are so called because one alone having sung a lesson, all the choir answers, and sings the Responsory, which usually is taken out of the same part of the Scripture as the lesson, or otherwise is composed of certain pious affections towards God, and of sentences correspondent to the nature of that day's Office. The letter *R.* usually denotes a Responsory, or answer, as the letter *V.* doth a Versicle.

*The Anthem*, is a hymn, to the Blessed Virgin, generally sung at the end of the Vespers or Complins, and changing with the different seasons of the year —thus the *Alma Redemptoris* is sung in Advent, and

afterwards, to the Purification, Feb. 2nd, the *Ave Regina*, from the Purification to Easter, &c

The Antiphons are verses or parts of verses sung at the beginning and end of the Psalms, alternately by the two wings of the choir.

We rise up and stand, whilst we say or sing the canticles or songs: *My soul doth magnify the Lord, &c. Blessed be the Lord God of Israel, &c.* And, *Now Lord let thy servant depart, &c.*, to signify our reverence to the Gospel, out of which these Canticles are taken. The Collect, is so called, because it collects and draws together, the sum of all petitions and supplications of the whole Office, and is always ended with these words, *Through our Lord Jesus Christ, &c.*, to signify that he is our only Mediator of Redemption, and principal Mediator of Intercession, and that we cannot merit any thing by our prayers, unless we make them in his name.

Matins and Lauds are said early in the morning, or during the preceding evening. The four small parts of the Office, which were formerly recited at the first, third, sixth and ninth hours, which answer to our sixth, ninth, twelfth and third hours, are to be said in the course of the morning. Vespers and Complin are recited in the afternoon.

On solemn festivals, the office begins with Vespers and Complin, which are said on the eve.

# VESPERS

## EVENING OFFICE OF THE BLESSED VIRGIN

*Ave Maria, &c.*

*V.* DEUS in adjutorium meum intende.

*R.* Domine, ad adjuvandum me festina.

*V.* Gloria Patri, et Filio, et Spiritui Sancto.

*R.* Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen. Alleluia. Aut,* Laus tibi, Domine, Rex æternæ gloriæ.

*Hail Mary, &c.*

*V.* INCLINE unto my aid, O God.

*R.* O Lord, make haste to help me.

*V.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*R.* As it was in the beginning, is now, and ever shall be world without end. *Amen. Alleluia. Or,* Praise be to thee, O, Lord, king of eternal glory.

*Antiphona.* Dum esset Rex.

*Psalm* cix.

DIXIT Dominus Domino meo;* sede a dextris meis:

THE LORD said unto my Lord, Sit thou on my right hand:

Donec ponam inimicos tuos * scabellum pedum tuorum.

Until I make thy enemies the footstool of thy feet.

Virgam Virtutis tuæ emittet Dominus ex *Sion:** Dominare in medio inimicorum tuorum.

The Lord will send forth the sceptre of thy power out of *Sion:* Be thou the ruler in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus sanctorum;* ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of holy things: From the womb before the day-star I begot thee.

Juravit Dominus, Et non pœnitebit eum;* tu es Sacerdos in æternum, secundum ordinem Melchisedech.

The Lord has sworn, and it shall not repent him: Thou art a priest for ever, according to the order of Melchisedech.

Dominus a dextris tuis;* confregit in die iræ suæ reges.

The Lord at thy right hand has broken kings in the day of his wrath.

Judicabit in nationibus: implebit ruinas;* conquassabit capita in terra multorum.

He shall judge among nations: he shall fill ruins: he shall crush the heads in the lands of many.

De torrente in via bibet;* propterea exaltabit caput.

He shall drink of the torrents in the way; therefore he shall lift up his head.

Gloria Patri, &c

Glory be to the Father, &c.

*Antiphona* Dum esset Rex in accubitu suo, nardus mea dedit odorem suavitatis.

*Antiphona.* Læva ejus.

*Psalm* cxii.

LAUDATE pueri Dominum:* laudate nomen Domini.

Sit nomen Domini benedictum,* ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum* laudabile nomen Domini.

Excelsus super omnes gentes Dominus,* et super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat,* et humilia respicit in cœlo et in terra?

Suscitans a terra inopem,* et de stercore erigens pauperem:

Ut collocet eum cum principibus, cum principibus populi sui.

Qui habitare facit sterilem in domo,* matrem filiorum lætantem.

PRAISE ye the Lord O Children: praise ye the name of the Lord.

Let the name of the Lord be blessed from henceforth, now and for ever.

From the rising of the sun to the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations, and his glory above the heavens.

Who is like the Lord our God who dwelleth on high and beholdeth the low things in heaven and earth?

Raising up the needy from the earth, and lifting up the poor from the dung:

To place him with princes, with the princes of his people.

Who maketh the barren woman to dwell in a house a joyful mother of children.

Gloria Patri, &c

Glory be to the Father &c.

*Antiphona.* Læva ejus sub capite meo: et dextera illius amplexabitur me.

*Antiphona.* Nigra sum.

*Psalm* cxxi.

LÆTATUS sum in his, quæ dicta sunt mihi:* in domum Domini ibimus.

I REJOICED at those things which were said to me; we shall go into the house of our Lord.

Stantes erant pedes nostri,* in atriis tuis Jerusalem.

Our feet were standing in thy courts, O Jerusalem.

Jerusalem quæ ædificatur ut civitas:* cujus participatio ejus in idipsum.

Jerusalem, which is built as a city, whose inhabitants are united together.

Illuc enim ascenderunt tribus, tribus Domini,* testimonium Israel ad confitendum nomini Domini.

For thither did the tribes ascend, the tribes of the Lord, the testimony of Israel; to praise the name of the Lord.

Quia illic sederunt sedes in judicio,* sedes super domum David.

Because seats sat there in judgment; seats upon the house of David.

Rogate quæ ad pacem sunt Jerusalem: et abundantia diligentibus te.

Ask the things that are for the peace of Jerusalem, and abundance to them that love thee.

Fiat pax in virtute tua:* et abundantia in turribus tuis.

Let peace be made in thy strength, and abundance in thy towers.

Propter fratres meos, et proximos meos,* loquebar pacem de te;

Propter domum Domini Dei nostri,* quæsivi bona tibi.

Gloria Patri, &c.

For my brethren and my neighbours; I spoke peace of thee.

For the house of the Lord our God: I have sought good things for thee.

Glory be to the Father, &c.

*Antiphona.* Nigra sum, sed formosa filiæ Jerusalem: ideo dilexit me Rex, et introduxit me in cubiculum suum.

*Antiphona.* Jam hiems transiit.

*Psalm* cxxvi.

NISI Dominus ædificaverit domum,* in vanum laboraverunt qui ædificant eam.

Nisi Dominus custodierit civitatem,* frustra vigilat qui costodit eam.

Vanum est vobis ante lucem surgere:* surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum:* ecce hereditas Domini filii: merces, fructus ventris

If the Lord build not the house, they have laboured in vain that build it.

If the Lord keep not the city, he watches in vain that keeps it.

It is in vain for you to rise before light: rise after ye have sat, you that eat the bread of sorrow.

When he shall give sleep to his beloved: behold children are an inheritance from the Lord, and the fruit of thy womb is a reward.

Sicut sagittæ in manu potenti :* ita filii excussorum.

As arrows in the hand of the mighty, so are the children of them that are rejected.

Beatus vir qui implevit desiderium suum ex ipsis :* non confundetur cum loquetur inimicis suis in porta.

Blessed is the man that has filled his desire of them: he shall not be confounded, when he shall speak to his enemies in the gate.

Gloria Patri, &c.

Glory be to the Father, &c.

*Antiphona.* Jam hiems transiit, imber abiit, et recessit; surge amica mea, et veni.

*Antiphona.* Speciosa facta es.

*Psalm* cxlvii.

LAUDA Jerusalem Dominum :* lauda Deum tuum Sion.

O JERUSALEM, praise the Lord: praise thy God, O Sion.

Quoniam confortavit seras portarum tuarum:* benedixit filiis tuis in te.

Because he has strengthened the locks of thy gates, he has blessed thy children in thee.

Qui posuit fines tuos pacem :* et adipe frumenti satiat te.

Who has set thy borders in peace: and fills thee with the fat of corn.

Qui emittit eloquium suum terræ :* velociter currit sermo ejus.

Who sends forth his speech to the earth: his words run swiftly.

Qui dat nivem sicut lanam :* nebulum sicut cinerem spargit.

Who gives snow as wool: scatters mist as ashes.

Mittit crystallum suam sicut buccellas:* ante faciem frigoris ejus quis sustinebit.

He casts his crystal as morsels: before the face of his cold who shall abide?

Emittet verbum suum, et liquefaciet ea:* flabit spiritus ejus, et fluent aquæ.

He shall send forth his word, and shall melt them: his spirit shall breathe, and the waters shall flow.

Qui annuntiat verbum suum Jacob:* justitias, et judicia sua Israel.

Who declares his word to Jacob, his justice and judgments to Israel.

Non fecit taliter omni nationi:* et judicia sua non manifestavit eis.

He has not done so to every nation: and his judgments he has not made manifest to them.

Gloria Patri, &c.

Glory be to the Father, &c.

*Antiphona.* Speciosa facta es et suavis in deliciis tuis, sancta Dei genitrix.

*Capitulum.* Eccl. 24.

AB initio, et ante sæcula et creata sum, et usque ad futurum sæculum non desinam, et in habitatione sancta coram ipso ministravi.

*The Little Canticle.* Ec. 24.

FROM the beginning, and before the world, was I created, and unto the world to come I shall not cease: and in the holy habitation have I ministered before him.

*R.* Deo gratias.

*R* Thanks be to God.

*Hymn.*

AVE maris stella,
Dei mater alma,

BRIGHT Mother of our Maker, hail,
Thou virgin ever blest,

Atque semper virgo,
Felix cæli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace
Mutans Hevæ nomen

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse matrem,

Sumat per te preces,
Qui pro nobis natus
Tulit esse tuus.

Virgo singularis
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

Vitam præsta puram
Iter para tuum,

The ocean's star by which we sail,
And gain the port of rest.

Whilst we this *Ave* thus to thee,
From Gabriel's mouth rehearse:
Prevail that peace our lot may be,
And Eva's name reverse.

Release our long entangled mind,
From all the snares of ill;
With heavenly light instruct the blind,
And all our vows fulfil.

Exert for us a mother's care,

And us thy children own,
Prevail with him to hear our prayer
Who chose to be thy son.

O spotless maid! whose virtues shine
With brightest purity:
Each action of our lives refine,
And make us pure like thee.

Preserve our lives unstained with ill,
In this infectious way;

Ut videntes Jesum,
Semper collætemur,

That heaven alone our souls may fill
With joys that ne'er decay.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui sancto,
Tribus honor unus. Amen.

To God the Father endless praise;
To God the Son the same,
And Holy Ghost whose equal rays
One equal glory claim.
Amen.

*V.* Diffusa est gratia in labiis tuis.

*V.* Grace is poured forth on thy lips.

*R.* Propterea benedixit te Deus in æternum.

*R.* Therefore God has blessed thee forever.

*Antiphona.* Beata mater

*The Anthem.* O blessed mother.

*The Canticle of the Blessed Virgin*, Luke i. 46.

MAGNIFICAT* anima mea Dominum.

MY soul doth magnify the Lord.

Et exultavit Spiritus meus* in Deo Salutari meo.

And my spirit hath rejoiced in God my Saviour.

Quia respexit humilitatem ancillæ suæ* ecce enim ex hoc beatam me dicent omnes generationes.

Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

Quia fecit mihi magna qui potens est,* et sanctum nomen ejus;

Because he that is mighty hath done great things to me; and holy is his name.

Et misericordia ejus a progenie in progenies* timentibus eum.

Fecit potentiam in brachio suo;* dispersit superbos mente cordis sui.

Deposuit potentes de sede;* et exaltavit humiles.

Esurientes implevit bonis;* et divites dimisit inanes.

Suscepit Israel puerum suum;* recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros,* Abraham et semini ejus in sæcula.

Gloria Patri, &c.

*Antiphona.* Beata Mater, et intacta virgo, gloriosa regina mundi, intercede pro nobis ad Dominum. Kyrie eleison. Christe eleison. Kyrie eleison.

*V.* Domine exaudi orationem meam.

And his mercy is from generation to generation, to them that fear him.

He hath showed power in his arm; he hath scattered the proud in the conceit of their heart.

He hath deposed the mighty from their seats; and hath exalted the humble.

The hungry he hath filled with good things; and the rich he hath sent empty away.

He hath received Israel his child; being mindful of his mercy.

As he spoke unto our fathers; to Abraham and his seed for ever.

Glory be to the Father, &c.

*The Antiphona.* O blessed Mother and ever virgin glorious queen of the world, make intercession for us to our Lord.

*V.* Lord hear my prayer

*R.* Et clamor meus ad te veniat.

*Oremus.*

CONCEDE nos famulos tuos, quæsumus Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper virginis intercessione, a præsenti liberari tristitia, et æterna perfui lætitia. Per Christum Dominum nostrum. *R.* Amen.

*R.* And let my cry come to thee.

*Let us pray.*

LORD God, we beseech thee, grant that we thy servants, may enjoy perpetual health of mind and body; and that by the glorious intercession of the ever blessed Virgin Mary, we may pass from this present sorrow to the enjoyment of everlasting gladness, through our Lord, &c. *Amen.*

*Commemoration of the Saints.*

*Antiphona.* Sancti Dei omnes intercedere digremini pro nostra omniumque salute. *V.* Lætamini in Domino, et exultate justi. *R.* Et gloriamini omnes recti corde.

*The Anthem.* All ye saints of God, vouchsafe to make intercession for our salvation, and that of all. *V.* Ye just rejoice in our Lord, and be exceedingly glad. *R.* And glory all ye right in heart.

*Oremus.*

PROTEGE, Domine, populum tuum, et Apostolorum tuorum Petri et Pauli, et aliorum Apostolorum patrocinio confidentem, perpetua defensione

*Let us pray.*

PROTECT, O Lord, thy people, and let the confidence we have in the intercession of thy blessed apostles Peter and Paul, and of thy other apostles,

conserva.

Omnes Sancti tui, quæsumus Domine, nos ubique adjuvent; ut dum eorum merita recolimus, patrocinia sentiamus; et pacem tuam nostris concede temporibus, et ab Ecclesia tua cunctam repelle nequitiam; iter, actus et voluntates nostras, et omnium famulorum tuorum, in salutis tuæ prosperitate dispone; benefactoribus nostris sempiterna bona retribue; et omnibus fidelibus defunctis requiem æternam concede. Per Dominum nostrum Jesum Christum Filium tuum.

prevail with thee, to preserveand defendusforever

May all thy saints, O Lord, we beseech thee, every where assist us, that whilst we celebrate their merits, we may be sensible of their protection: Grant us thy peace in our times, and repel all wickedness from thy church; prosperously guide the steps, actions and desires of us, and all thy servants, in the way of salvation; give eternal blessings to those who have done good to us, and everlasting rest to the faithful departed. Through the Lord Jesus Christ thy Son, Amen.

*V.* Domine exaudi orationem meam.

*V.* Lord hear my prayer.

*R.* Et clamor meus ad te veniat.

*R.* And let my cry come to thee.

*V.* Benedicamus Domino.

*V.* Let us bless the Lord.

*R.* Deo gratias.

*R.* Thanks be to God.

*V.* Fidelium animæ per misericordiam Dei requiescant in pace. *R.* Amen.

*V.* May the souls of the faithful departed through the mercy of God, rest in peace *R.* Amen.

## COMPLIN.

*Or, the Completion of the Office of the Blessed Virgin*

---

*Ave Maria.*

CONVERTE nos Deus salutaris noster.

*R.* Et averte iram tuam a nobis.

*V.* Deus in adjutorium meum intende.

*R.* Domine ad adjuvandum me festina.

Gloria Patri, &c. Allelulia—*aut* Laus, &c

*Psalmus* cxxviii

SÆPE expugnaverunt me a juventute mea,* dicat nunc Israel.

Sæpe expugnaverunt me a juventute mea:* etenim non potuerunt mihi.

Supra dorsum meum fabricaverunt peccatores;* prolongaverunt iniquitatem suam.

*Hail Mary.*

CONVERT us, O God our Saviour.

*R.* And turn away thy anger from us.

*V.* Incline unto my aid O God.

*R.* Lord make haste to help me.

Glory be to the Father, &c. Alleluia—*or*, Praise, &c.

*Psalm* cxxviii.

OFTEN have they assaulted me from my youth; let Israel now say.

Often have they assaulted me from my youth; but they have not prevailed against me.

Sinners have beaten on my back, as on an anvil: they have prolonged their iniquity

Dominus justus concidit cervices peccatorum : * confundantur et convertantur retrorsum omnes qui oderunt Sion.

Fiant sicut fœnum tectorum,* quod priusquam evelatur, exaruit.

De quo non implevit manum suam qui metit,* et sinum suum qui manipulos colligit :

Et non dixerunt qui præteribant : Benedictio Domini super vos ;* benediximus vobis in nomine Domini.

Gloria Patri, &c.

The just Lord will cut the necks of sinners : let all be confounded and turned backward that hate Sion.

Let them be made as hay on the tops of houses, which is withered before it be plucked up.

Whereof the reaper shall not fill his hand, nor he that gathers the sheaves, his bosom.

And they who passed by, said not, the blessing of the Lord be upon you ; we have blessed you in the name of the Lord.

Glory be to the Father, &c.

*Psalmus* cxxix.

DE profundis clamavi ad te Domine :* Domine exaudi vocem meam.

Fiant aures tuæ intendentes,* in vocem deprecationis meæ.

Si iniquitates observaveris, Domine :* Domine quis sustinebit ?

*Psalm* cxxix.

FROM the depths I have cried to thee, O Lord ; Lord hear my voice.

Let thy ears be attentive to the voice of my petition.

If thou regardest iniquities, O Lord ; Lord, who shall bear it.

Quia apud te propitiatio est ;* et propter legem tuam sustinui te, Domine.

Because with thee there is mercy ; and because of thy law, I have waited for thee, O Lord.

Sustinuit anima mea in verbo ejus : * speravit anima mea in Domino.

My soul has trusted in his word, my soul had hoped in the Lord.

A custodia matutina usque ad noctem :* speret Israel in Domino.

From the morning watch even till night, let Israel hope in the Lord.

Qui apud Dominum misericordia :* et copiosa apud eum redemptio.

Because with the Lord there is mercy, and with him plentiful redemption.

Et ipse redimet Israel,* ex omnibus iniquitatibus ejus.

And he shall redeem Israel from all his iniquities.

Gloria Patri, &c.

Glory be to the Father, &c.

*Psalmus* cxxx.

DOMINE, non est exaltatum cor meum : * neque elati sunt oculi mei.

Neque ambulavi in magnis :* neque in mirabilibus super me.

Si non humiliter sentiebam :* sed exaltavi animam meam.

Sicut ablactatus est su-

*Psalm* cxxx.

LORD my heart is not exalted ; nor are my eyes lofty.

Nor have I walked in great matters, nor in marvellous things above me.

If I was not humble minded, but exalted my soul ;

As the weaned child is

per matre sua,* ita retributio in anima mea.

Speret Israel in Domino,* ex hoc nunc et usque in sæculum.

Gloria Patri, &c.

towards his mother, so let it be with my soul.

Let Israel hope in the Lord, from henceforth, now and forever.

Glory be to the Father, &c.

*Hymnus.*

MEMENTO, rerum Conditor,
Nostri quod olim corporis.
Sacra ab alvo Virginis.
Nascendo, formam sumpseris.

Maria mater gratiæ,
Dulcis Parens clementiæ,
Tu nos ab hoste protege,
Et mortis hora suscipe.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu
In sempiterna sæcula.

Amen

*The Hymn.*

REMEMBER thou, O gracious Lord,
The eternal God's co-equal Word,
In virgin's womb a creature made,
Our nature wore for Nature's aid.

O happy Mary chose to be
Mother of grace and clemency!
Protect us at the hour of death,
And bear to Heaven our parting breath.

May age to age forever sing
The Virgin's son and angels' king.
And praise with the celestial host
The Father, Son, and Holy Ghost. Amen

*Capitulum.* Eccli. 24. c.

EGO mater pulchræ dilectionis, et timoris, et agnitionis, et sanctæ spei

*R.* Deo gratias.

*V.* Ora pro nobis sancta Dei genitrix.

*R.* Ut digni efficiamur promissionibus Christi.

*Antiphona* Sub tuum præsidium.

*The Chapter.* Eccles. 24.

I AM the mother of beautiful love, and of fear, and of knowledge, and of holy hope.

*R.* Thanks be to God.

*V.* Pray for us Mother of God.

*R.* That we may be made worthy the promises of Christ.

*The Anthem.* Under thy protection.

*Canticum Simeonis,* Lucæ 2. c.

NUNC dimittis servum tuum, Domine, *secundum verbum tuum in pace:

Quia viderunt oculi mei,* salutare tuum,

Quod parasti,* ante faciem omnium populorum.

Lumen ad revelationem Gentium,* et gloriam plebis tuæ Israel.

Gloria Patri.

NOW, Lord, let thy servant depart in peace, according to thy word.

Because my eyes have seen thy salvation,

Which thou hast prepared before the face of all people.

A light to enlighten the Gentiles: and for the glory of thy people of Israel.

Glory be to the Father, &c.

*Antiphona.* Sub tuum præsidium confugimus, sancti Dei genitrix; nostras deprecationes ne de-

*The Anthem.* Under thy protection we take our refuge, O holy Mother of God: despise not our peti-

spiritas in necessitatibus, sed à periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

Kyrie eleison. Christe eleison. Kyrie eleison.

*V.* Domine exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

tions in our necessities, but ever deliver us from all dangers, O glorious and blessed virgin.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

*V.* Lord hear my prayer.

*R.* And let my cry come to thee.

*Oremus.*

BEATÆ et gloriosæ semper virginis Mariæ, quæsumus Domine, intercessio gloriosa nos protegat, et ad vitam perducat æternam. Per Dominum nostrum Jesum Christum Filium tuum Qui, &c. *R.* Amen.

*V.* Domine exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Benedicamus Domino.

*R.* Deo gratias.

*Let us pray.*

We beseech thee, O Lord, that the glorious intercession of the ever blessed and glorious Virgin Mary, may protect us, and bring us to life everlasting: through the Lord Jesus Christ thy Son, who, &c. *R.* Amen.

*V.* Lord hear my prayer.

*R.* And let my cry come to thee.

*V.* Let us bless the Lord.

*R.* Thanks be to God.

Benedictio. Benedicat, et custodiat nos omnipo

The Blessing. May the Almighty and merciful

tens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus. *R.* Amen.

Lord, Father, and Son, and Holy Ghost, bless us and keep us. *R.* Amen.

*The* Anthem *from the first* Sunday *in* Advent, *to the* Purification, *inclusive.*

ALMA redemptoris mater, quæ pervia cœli,
Porta manes, et stella maris, succure cadenti,
Surgere qui curat populo; tu quæ genuisti.
Natura mirante, tuum sanctum genitorem,
Virgo prius ac posterius; Gabrielis ab ore.
Sumens illud Ave, peccatorum miserere.

MOTHER of Jesus, heaven's open gate,
Star of the sea, support the fallen state
Of mortals; thou whose womb thy maker bore,
And yet, strange thing, a virgin as before;
Who didst from Gabriel's 'hail,' this news receive,
Repenting sinners by thy prayers relieve.

*In Advent.*

*V.* Angelus Domini nuntiavit Mariæ.

*R.* Et concepit de Spiritu Sancto.

*V.* The angel of the Lord declared his message to Mary.

*R.* And she conceived by the Holy Ghost.

*Oremus.*

GRATIAM tuam, quæsumus, Domine, mentibus nostris infunde; ut qui, angelo nuntiante, Christi

*Let us Pray.*

POUR thy grace into our souls, O Lord we beseech thee: that we, who by the angel's message

Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. *R. Amen.*

came to the knowledge of the incarnation of Christ thy Son, may by his cross and passion, be brought to the glory of the resurrection. Through the same Christ our Lord. *R. Amen.*

*After Advent.*

*V.* Post partum, virgo inviolata permansisti.

*R.* Dei genitrix, intercede pro nobis.

*V.* After childbirth, thou didst remain an inviolate virgin.

*R.* Mother of God, make intercession for us.

*Oremus.*

DEUS, qui salutis æternæ beatæ Mariæ virginitate fœcunda humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere, sentiamus, per quam meruimus, Auctorem vitæ suscipere Dominum nostrum Jesum Christum filium tuum.

*R. Amen.*

*Let us pray.*

O GOD, who by the fruitful virginity of the blessed virgin Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may be sensible of the benefits of her intercession, by whom we have received the Author of life, our Lord Jesus Christ thy Son.

*R. Amen.*

*From the* Purification *till* Easter.

AVE Regina cœlorum:

HAIL Mary, queen of heavenly spheres.

Ave, Domina Angelorum:
Salve, radix, salve, porta,
Ex qua mundo lux est orta,
Gaude, virgo gloriosa,
Super omnes speciosa;
Vale, o valde decora,
Et pro nobis Christum exora.

*V.* Dignare me laudare te, virgo sacrata.

*R.* Da mihi virtutem contra hostes tuos.

Hail, whom the angelic host reveres.
Hail fruitful root, hail sacred gate,
Whence the world's light derives its date.
O glorious maid, with beauty bless'd,
May joys eternal fill thy breast;
Thus crown'd with beauty and with joy,
Thy pray'rs with Christ for us employ.

*V.* Vouchsafe, O sacred virgin, to accept of my praises.

*R.* Give me power against thy enemies.

*Oremus.*

*Let us pray.*

CONCEDE, misericors Deus, fragilitati nostræ præsidium; ut qui sanctæ Dei genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eumdem Christum Dominum nostrum.

*R.* Amen.

Grant us, O merciful God, strength against all our weakness; that we, who celebrate the memory of the holy mother of God, may by the help of her intercession rise again from our iniquities. Through the same Christ our Lord

*R.* Amen.

*From* Easter *to* Trinity Eve.

REGINA cœli lætare, Alleluia;
Quia quem meruisti portare, Alleluia;
Resurrexit, sicut dixit, Alleluia.
Ora pro nobis Deum, Alleluia.
*V.* Gaude et lætare, Virgo Maria, Alleluia.
*R.* Quia surrexit Dominus vere, Alleluia.

O QUEEN of heaven, rejoice, Alleluia;
For he whom thou didst deserve to bear, Alleluia;
Is risen again as he said. Alleluia.
Pray for us to God, Alleluia.
*V.* Rejoice and be glad O Virgin Mary, Alleluia.
*R.* Because our Lord is truly risen. Alleluia.

*Oremus.*

DEUS, qui, per resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es, præsta quæsumus, ut per ejus genitricem virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.
*R.* Amen.

*Let us pray.*

O GOD, who, by the resurrection of thy Son, our Lord Jesus Christ, hast been pleased to fill the world with joy; grant, we beseech thee, that by the virgin Mary, his mother, we may receive the joys of eternal life. Through the same Christ our Lord
*R.* Amen.

*From* Trinity Sunday *to* Advent.

SALVE, regina, mater misericordiæ! vita, dulcedo, et spes nostra, salve.

Hail, O Queen, O mother of Mercy! hail, our life, our comfort and our hope.

Ad te clamamus, exules filii Evæ Ad te suspiramus, gementes et flentes, in hac lacrymarum valle.

We, the banished children of Eve, cry unto thee. To thee we send up our sighs, groaning and weeping in this vale of tears.

Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte.

Come, then, our advocate, and look upon us with those thy pitying eyes.

Et Jesum Benedictum fructum ventris tui nobis post hoc exilium ostende:

And after this our banishment, show us Jesus, the blessed fruit of thy womb.

O clemens, O pia, O dulcis Virgo Maria.

O merciful, O pious, O sweet Virgin Mary.

*V.* Ora pro nobis Sancta Dei Genitrix;

*V.* Pray for us, O holy mother of God.

*R.* Ut digni efficiamur promissionibus Christi.

*R.* That we may be made worthy of the promises of Christ.

*Oremus.*

*Let us pray.*

OMNIPOTENS sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante, præparasti; da ut cujus commemoratione lætamur ejus pia intercessione ab instantibus malis,

ALMIGHTY and eternal God, who by the cooperation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin mother, Mary, that she might become a worthy habitation for thy son; grant that as with joy we celebrate her memory,

et a morte perpetua liberemur. Per eumdem Christum Dominum nostrum.

*R.* Amen.

*V.* Divinum auxilium maneat semper nobiscum.

*R.* Amen.

so by her pious intercession we may be delivered from present evils and eternal death. Through the same Christ our Lord

*R.* Amen.

*V.* May the divine assistance always remain with us.

*R.* Amen.

# MATINS,

OR

# MORNING PART

OF THE OFFICE OF THE BLESSED VIRGIN MARY

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*Ave Maria, &c.*

DOMINE, labia mea aperies.

*R.* Et os meum annuntiabit laudem tuam.

*V.* Deus in adjutorium meum intende.

*R.* Domine ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc et semper, et in sæcula sæculorum, Amen. Alleluia, *aut* Laus tibi, Domine, Rex æternæ gloriæ.

*Hail Mary, &c.*

LORD, open my lips,

*R.* And my mouth shall declare thy praise.

*V.* Incline to my aid O God.

*R.* O Lord make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia, *or* Praise be to thee, O Lord King of eternal glory.

*Invitatorium.*

Ave Maria, gratia plena;* Dominus tecum. *Repetitur*, Ave Maria, gratia plena;* Dominus tecum.

*The Invitatory.*

Hail, Mary, full of grace, the Lord is with thee. *Again repeat*, Hail Mary, full of grace, the Lord is with thee.

*Psalmus* xciv.

VENITE, exultemus Domino, jubilemus Deo salutari nostro: præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

*Psalm* xciv.

Come let us rejoice in our Lord, let us make joy to God our Saviour; let us approach his presence in confession, and in psalms make joy before him.

*Ave Maria, gratia plena:* Dominus tecum.*

*Hail, Mary, full of grace, the Lord is with thee.*

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos: quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspicit.

For God is a great Lord, and a great King above all gods; because the Lord repels not his people; in his hand are all the bounds of the earth, and he beholds the heights of the mountains.

*Dominus tecum.*

Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus

*The Lord is with thee.*

The sea is his, and he made it, and his hands founded the dry land.

ejus: venite adoremus, et procidamus ante Deum, ploremus coram Domino, qui fecit nos, quia ipse est Dominus Deus noster: nos autem populus ejus, et oves pascuæ ejus.

come let us adore, and fall down before God, let us lament before the Lord, that made us, because he is the Lord our God; we are his people, and the sheep of his pasture.

*Ave Maria, gratia plena:* Dominus tecum.*

Hodie si vocem ejus audieritis, nolite obdurare corda vestra, sicut in exacerbatione secundumdiem tentationis in deserta; ubi tentaverunt me patres vestri, probaverunt, et viderunt opera mea.

*Hail Mary, full of grace, the Lord is with thee.*

To-day if you will hear his voice, harden not your hearts, as in the provocation, according to the day of temptation in the desert, where your fathers tempted me, proved, and saw my works.

*Dominus tecum.*

Quadraginta annis proximus fui generationi huic, et dixi, Semper hi errant corde: ipsi vero non cognoverunt vias meas, quibus juravi in ira mea, si introibunt in requiem meam.

*The Lord is with thee.*

Forty years was I nigh to this generation, and said, they always err in their heart, and have not known my ways, to whom I swear in my wrath, if they shall enter into my rest.

*Ave Maria, gratia plena:* Dominus tecum.*

Gloria Patri, et Filio,

*Hail Mary, full of grace, the Lord is with thee.*

Glory be to the Father,

et Spiritui Sancto.

Sicut erat in principio et nunc et semper, et in sæcula sæculorum. Amen.

*Dominus tecum.*

*Ave Maria, gratia plena :* Dominus tecum.*

*Hymnus.*

QUEM terra, pontus, sidera
Colunt, adorant, prædicant
Trinam regentem machinam
Claustrum Mariæ bajulat.

Cui luna, sol, et omnia
Deserviunt per tempora,
Perfusa cœli gratia,
Gestant puellæ viscera.

Beata mater munere,
Cujus, supernus Artifex
Mundum pugillo continens.

and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

*The Lord is with thee.*

*Hail Mary, full of grace, the Lord is with thee.*

*The hymn.*

THE Sov'reign God, whose hands sustain
The globe of heaven, the earth and main,
Ador'd and prais'd by each degree,
Lies hid, O sacred Maid, in thee.

He whom the sun and moon obey;
To whom all creatures homage pay;
The Judge of men and angels' doom
Resides within thy virgin womb.

O happy parent chose to bear
Thy Maker God's eternal heir;

Ventris sub arca clausus est.

Whose fingers span this earth around,
Whose arms the whole creation bound.

Beata cœli nuntio,
Fœcunda sancto Spiritu,
Desideratus gentibus
Cujus per alvum fusus est.

Blest maid, whom Gabriel's voice avows
The sacred Spirit's fruitful spouse:
Thou gav'st the world, by human birth,
The most desired of heaven and earth.

Jesu, tibi, sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula. Amen.

May age to age for ever sing
The Virgin's Son and angel's King,
And praise with the celestial host,
The Father, Son, and Holy Ghost. Amen.

## FIRST NOCTURN.

☞ These three Psalms following, are said on Sundays, Mondays, and Thursdays.

*Antiphona.* Benedicta u.

*The Anthem.* Blessed art thou.

*Psalmus* viii.

*Psalm* viii.

DOMINE Dominus

O LORD our Lord

nomen,* quam admirabile est nomen tuum in universa terra!

how wonderful is thy name in the whole earth.

Quoniam elevata est magnificentia tua,* super cœlos.

For thy magnificence is lifted up above the heavens.

Ex ore infantium et lactentium perfecisti laudem propter inimicos tuos,* ut destruas inimicum et ultorem.

Out of the mouths of infants and sucklings thou hast perfected praise, because of thy enemies, that thou may'st destroy the enemy and revenger.

Quoniam videbo cœlos tuos, opera digitorum tuorum;* lunam et stellas, quæ tu fundasti.

For I shall behold the heavens, the works of thy fingers; the moon and the stars, which thou hast founded.

Quid est homo, quod memor es ejus?* aut filius hominis, quoniam visitas eum!

What is man that thou art mindful of him, or the son of man, that thou dost visit him?

Minuisti eum paulo minus ab Angelis, gloria et honore coronasti eum:* et constituisti eum super opera manuum tuarum.

Thou hast diminished him a little less than angels, with glory and honour thou hast crowned him, and appointed him over the works of thy hands.

Omnia subjecisti sub pedibus ejus,* oves et

Thou hast subjected all things under his feet,

boves universas : insuper et pecora campi.

Volucres cœli, et pisces maris,* qui perambulant semitas maris.

Domine Dominus noster,* quam admirabile est nomen tuum in universa terra!

Gloria Patri, &c.

*Antiphona.* Benedicta tu in mulieribus, et benedictus fructus ventris tui.

*Antiphona.* Sicut myrrha electa.

sheep and oxen, and also the cattle of the field.

The birds of the air, and fishes of the sea, that walk through the paths of the sea.

O Lord our Lord, how wonderful is thy name in the whole earth!

Glory be to the Father, &c.

*The Anthem.* Blessed art thou among women, and blessed is the fruit of thy womb.

*The Anthem.* Even as choice myrrh.

*Psalmus* xviii.

CŒLI enarrant gloriam Dei,* et opera manuum ejus annuntiat firmamentum.

Dies diei eructat verbum,* et nox nocti indicat scientiam.

Non sunt loquelæ, ne-

*Psalm* xviii.

THE heavens show forth the glory of God, and the firmament declares the works of his hands.

The day publishes his word to the day, and night discovers the knowledge of him to the night.

There is no language,

que sermones,* quorum non audiantur voces eorum.

nor speech, whose voices may not be heard.

In omnem terram exivit sonus eorum:* et in fines orbis terræ verba eorum.

Their sound has gone forth into all the earth, and their words to the end of the earth.

In sole posuit tabernaculum suum: et ipse tamquam sponsus procedens de thalamo suo:

He has put his tabernacle in the sun, and himself as a bridegroom coming forth of his chamber.

Exultavit ut gigas ad currendam viam,* a summo cœlo egressio ejus:

He has rejoiced as a giant to run the way: his coming forth is from the highest heaven.

Et occursus ejus usque ad summum ejus:* nec est qui se abscondat a calore ejus.

And his course even to the top thereof, neither is there any that can hide himself from his heat.

Lex Domini immaculata, convertens animas:* testimonium Domini fidele, sapientiam præstans parvulis.

The law of the Lord is without spot, converting souls; the testimony of the Lord is faithful, giving wisdom to the little ones.

Justitiæ Domini rectæ, lætificantes corda:* præceptum Domini lucidum, illuminans oculos.

The justice of the Lord is right, making hearts joyful; the precept of the Lord is full of light, enlightening the eyes.

Timor Domini sanctus,

The fear of the Lord is

permanens in sæculum sæculi : * judicia Domini vera, justificata in semetipsa.

holy, abiding for ever and ever; the judgments of the Lord are true, justified in themselves.

Desiderabilia super aurum et lapidem pretiosum multum ;* et dulciora super mel et favum.

To be desired above gold and precious stones, and more sweet than honey and the honey-comb.

Etenim servus tuus custodit ea,* in custodiendis illis retributio multa.

For thy servant keeps them ; in keeping them is great reward.

Delicta quis intelligit ? ab occultis meis munda me :* et ab alienis parce servo tuo.

Sins, who understands? From my secret sins cleanse me, and from other men's sins spare thy servant.

Si mei non fuerint dominati, tunc immaculatus ero :* et emundabor a delicto maximo.

If they shall not have dominion over me, then shall I be without spot, and be cleansed from the greatest sin.

Et erunt ut complaceant eloquia oris mei ;* et meditatio cordis mei in conspectu tuo semper.

And the words of my mouth shall be pleasing to thee, and the meditation of my heart be always in thy sight.

Domine adjutor meus,* et redemptor meus.

O Lord my helper and Redeemer.

Gloria Patri, &c.

Glory be to the Father, &c.

*Antiphona.* Sicut myrrha electa odorem dedisti suavitatis sancta Dei genitrix.

*Antiphona.* Ante torum.

*The Anthem.* Even as choice myrrh, thou gavest the odour of sweetness, O holy Mother of God.

*The Anthem.* Before the bed.

*Psalmus* xxiii.

DOMINI est terra, et plenitudo ejus: * orbis terrarum, et universi, qui habitant in eo.

Quia ipse super maria fundavit eum:* et super flumina præparavit eum.

Quis ascendet in montem Domini? * aut quis stabit in loco sancto ejus?

Innocens manibus, et mundo corde: * qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

Hic accipiet benedictionem a Domino:* et misericordiam a Deo salutari suo.

Hæc est generatio quærentium eum,* quæren-

*Psalm* xxiii.

THE earth is the Lord's, and the fulness thereof; the whole world, and all that dwell therein.

Because he has founded it on the seas, and on the floods has prepared it.

Who shall ascend into the mount of the Lord? Or who shall stand in his holy place?

The innocent of hands and clean of heart, that has not taken his soul in vain, nor deceitfully sworn to his neighbour.

He shall receive a blessing of the Lord, and mercy of God his Saviour.

This is the generation of them that seek him, of

tium faciem Dei Jacob.

them that seek the face of the God of Jacob.

Attollite portas, principes, vestras, et elevamini portæ æternales;* et introibit Rex gloriæ.

Lift up your gates, ye princes, and be ye lifted up, O eternal gates, and the King of Glory shall enter in.

Quis est iste Rex gloriæ? * Dominus fortis et potens, Dominus potens in prælio.

Who is the King of Glory? The Lord strong and mighty, the Lord mighty in battle.

Attollite portas, principes, vestras, et elevamini, portæ æternales: * et introibit Rex gloriæ.

Lift up your gates, you princes, and be ye lifted up, O eternal gates, and the King of Glory shall enter in.

Qui est iste Rex gloriæ?* Dominus virtutum ipse est Rex gloriæ.

Who is the King of Glory, the Lord of power, he is the King of Glory.

Gloria Patri, &c.

Glory be to the Father, &c.

*Antiphona.* Ante torum hujus Virginis frequentate nobis dulcia cantica dramatis.

*The Anthem.* Before the bed of this Virgin repeat to us sweet songs of measure.

*V.* Diffusa est gratia in labiis tuis.

*V.* Grace is poured forth on thy lips.

*R.* Propterea benedixit te Deus in æternum.

*R.* Therefore God has blessed thee for ever.

Pater noster, &c

Our Father, &c

THE ABSOLUTION. *By the prayers and merits, &c.* Or, *Precibus et meritis, &c.*, as followeth, page 60, with the rest.

## SECOND NOCTURN.

☞ These three Psalms following, are said on Tuesday and Friday.

*Antiphona.* Specia tua.

*Anthem.* In thy beauty.

*Psalmus* xliv.

*Psalm* xliv.

ERUCTAVIT cor meum verbum bonum:* dico ego opera mea Regi.

MY heart has spoke a good word; I tell my works to the King.

Lingua mea calamus scribæ,* velociter scribentis.

My tongue is the pen of a writer that writes swiftly.

Speciosus forma præ filiis hominum, diffusa est gratia in labiis tuis:* propterea benedixit te Deus in æternum.

Most beautiful amongst the sons of men, grace is poured out on thy lips, therefore has God blessed thee for ever.

Accingere gladio tuo super femur tuum,* potentissime.

Be girded with thy sword upon thy thigh, O most mighty.

Specie tua, et pulchritudine tua* intende, prospere procede, et regna.

In thy beauty and comeliness go on, advance prosperously, and reign.

Propter veritatem, et mansuetudinem, et justitiam:* et deducet te mirabiliter dextera tua

Because of thy truth, mildness, and justice, and the conduct of thy right hand shall be wonderful

Sagittæ tuæ acutæ, populi sub te cadent,* in corda inimicorum regis.

Thy sharp arrows into the hearts of thy King's enemies; the people shall fall under thee.

Sedes tua Deus in sæculum sæculi:* virga directionis virga regni tui.

Thy seat, O God, is for ever and ever: the rod of thy kingdom is a rod of equity.

Dilexisti justitiam, et odisti iniquitatem* propterea unxit te Deus, Deus tuus oleo lætitiæ præ consortibus tuis.

Thou hast loved justice and hated iniquity: therefore God, thy God, has anointed thee with the oil of gladness above thy fellows

Myrrha, et gutta, et casia a vestimentis tuis, a domibus eburneis:* ex quibus delectaverunt te filiæ regum in honore tuo.

Myrrh and aloes, and cassia from thy garments, from houses of ivory, where the daughters of kings have delighted thee in thy honour.

Astitit regina a dextris tuis in vestitu deaurato:* circumdata varietate.

The queen stood on thy right hand in golden robes, set round with variety.

Audi filia, et vide, et inclina aurem tuam:* et obliviscere populum tuum, et domum patris tui.

Hear, daughter, and see, incline thy ear, and forget thy people, and the house of thy father.

Et concupiscet Rex decorem tuum:* quoniam ipse est Dominus Deus

And the King will be enamoured with thy beauty, because he is the Lord

tuus, et adorabunt eum.

thy God, and they shall adore him.

Et filiæ Tyri in muneribus* vultum tuum deprecabuntur: omnes divites plebis.

And the daughters of Tyre, all the rich of the people, with offerings shall pray to thee.

Omnes gloria ejus filiæ Regis ab intus,* in fimbriis aureis circumamicta varietatibus.

All the glory of the King's daughter is from within; in borders of gold clothed about with varieties.

Adducentur Regi virgines post eam:* proximæ ejus afferentur tibi.

Virgins shall be brought to the King after her, her neighbours shall be brought to thee.

Afferentur in lætitia et exultatione:* adducentur in templum Regis.

They shall be brought in joy and rejoicing; they shall be brought into the temple of the King.

Pro patribus tuis nati sunt tibi filii:* constitues eos principes super omnem terram.

Instead of thy fathers, there are born sons to thee; thou shalt make them princes over all the earth.

Memores erunt nominis tui* in omni generatione et generationem.

They shall be mindful of thy name from generation to generation.

Propterea populi confitebuntur tibi in æternum,* et in sæculum sæculi.

Therefore shall people praise thee forever world without end.

Gloria Patri, &c.

*Antiphona.* Specie tua, et pulchritudine tua, intende, prospere procede, et regna.

*Antiphona.* Adjuvabit eam Deus.

Glory be to the Father, &c.

*The Anthem.* In thy beauty and comeliness go on, advance prosperously, and reign.

*The Anthem.* God will help her.

*Psalmus* xlv.

DEUS noster refugium et virtus :* adjutor in tribulationibus, quæ invenerunt nos nimis.

Propterea non timebimus dum turbabitur terra:* et transferentur montes in cor maris.

Sonuerunt, et turbatæ sunt aquæ eorum :* conturbati sunt montes in fortitudine ejus.

Fluminis impetus lætificat civitatem Dei:* sanctificat tabernaculum suum Altissimus.

Deus, in medio ejus, non commovebitur :* ad-

*Psalm* xlv.

OUR God is a refuge and strength, and helper in tribulations, which have fallen upon us in great number.

Therefore we will not fear, when the earth shall be troubled, and mountains be transported into the midst of the sea.

The waters made a noise, and were troubled; the mountains were troubled in his strength.

The strong current of a river rejoices the city of God; the Highest has sanctified his tabernacle.

God is in the midst thereof, it shall not be

juvabit eam Deus mane diluculo.

Conturbate sunt gentes, et inclinata sunt regna :* dedit vocem suam, mota est terra.

Dominus virtutum nobiscum :* susceptor noster Deus Jacob.

Venite, et videte opera Domini, quæ posuit prodigia super terram :* auferens bella usque ad finem terræ.

Arcum conteret, et confringet arma :* et scuta comburet igni.

Vacate, et videte quoniam ego sum Deus :* exaltabor in gentibus, et exaltabor in terra.

Dominus virtutum nobiscum :* susceptor noster Deus Jacob.

Gloria Patri, &c.

moved; God will help it in the morning early.

Nations are troubled, and kingdoms are made to stoop; he raised his voice, and the earth was moved.

The Lord of Hosts is with us; the God of Jacob is our defender.

Come and see the works of the Lord, what wonders he has done in the earth, making wars to cease even to the end of the earth.

He shall destroy the bow, and break weapons, and shields he shall burn with fire.

Attend and see that I am God; I shall be exalted among the Gentiles; I shall be exalted in the earth.

The Lord of Hosts is with us, the God of Jacob is our Defender.

Glory be to the Father, &c.

*Antiphona.* Adjuvabit

*The Anthem.* God will

eam Deus vultu suo: Deus, in medio ejus, non commovebitur.

help her with his countenance; God is in the midst of her, she shall not be moved.

*Antiphona.* Sicut lætantium.

*The Anthem.* A habitation is in thee.

*Psalmus* lxxxvi.

FUNDAMENTA ejus in montibus sanctis:* diligit Dominus portas Sion super omnia tabernacula Jacob.

Gloriosa dicta sunt de te,* civitas Dei.

Memor ero Rahab, et Babylonis* scientium me.

Ecce alienigenæ, et Tyrus, et populus Æthiopum,* hi fuerunt illic.

Numquid Sion dicet; Homo, et homo natus est in ea:* et ipse fundavit eam Altissimus?

Dominus narabit in scripturis populorum, et principum:* horum qui fuerunt in ea.

*Psalm* lxxxvi.

THE foundations thereof in the holy mountains; the Lord loves the gates of Sion above all the tabernacles of Jacob.

Glorious things are said of thee, O City of God.

I will be mindful of Rahab, and Babylon knowing me.

Behold the strangers and Tyre, and the people of the Æthiopians; these were there.

Shall a man say to Sion, that a man is born in her, who being the Highest founded her?

The Lord will declare it in the register of those people, and of princes, that have been in her.

Sicut lætantium omnium* habitatio est in te.

Gloria Patri, &c.

*Antiphona.* Sicut lætantium omnium nostrum habitatio est in te, sancta Dei genitrix.

*V.* Diffusa est gratia in labiis tuis.

*R.* Propterea benedixit te Deus in æternum.

Pater noster, &c.

A habitation is in thee, as it were of all those who rejoice.

Glory be to the Father, &c.

*The Anthem.* A habitation is in thee, as it were of us all, who rejoice, O holy Mother of God.

*V.* Grace is poured forth on thy lips.

*R.* Therefore God has blessed thee forever.

Our Father, &c.

THE ABSOLUTION. *By the prayers and merits, &c.* Or, *Precibus et meritis, &c.*, as follows, p. 60, with the rest.

## THIRD NOCTURN.

☞ These three Psalms are to be said on Wednesday and Saturday.

*Antiphona.* Gaude Maria virgo.

*The Anthem.* Rejoice, O Virgin Mary.

*Psalmus* XCV.

CANTATE Domino canticum novum:* cantate Domino omnis terra.

Cantate Domino, et benedicite nomini ejus;* annuntiate de die in diem salutare ejus.

*Psalm* XCV.

SING to the Lord a new song, sing to the Lord all the earth.

Sing to the Lord, and bless his name; declare his salvation from day to day.

Annuntiate inter Gentes gloriam ejus,* in omnibus populis mirabilia ejus.

Declare his glory among the Gentiles, his wonderful works in all nations.

Quoniam magnus Dominus, et laudabilis nimis:* terribilis est super omnes deos.

Because the Lord is great, and most worthy of praise; he is terrible above all gods.

Quoniam omnes dii Gentium dæmonia;* Dominus autem cœlos fecit.

Because all the gods of the Gentiles are devils; but the Lord made the heavens.

Confessio, et pulchritudo in conspectu ejus;* sanctimonia, et magnificentia in sanctificatione ejus.

Praise and beauty in his sight; holiness and magnificence in his sanctification.

Afferte Domino patriæ gentium, afferte Deo gloriam et honorem;* afferte Domino gloriam nominis ejus.

Bring to the Lord, ye countries of the Gentiles, bring to the Lord glory and honour; bring to the Lord the glory of his name.

Tollite hostias, et introite in atria ejus;* adorate Dominum in atrio sancto ejus.

Take sacrifices, and enter into his courts; adore the Lord in his holy courts.

Commoveatur a facie ejus universa terra;* di

Let all the earth be moved before his face; say

cite in Gentibus quia Dominus regnavit.

among the Gentiles the Lord hath reigned.

Etenim correxit orbem terræ, qui non commovebitur,* judicabit populos in æquitate.

For he has corrected the whole world which shall not be moved: he will judge people with equity.

Lætentur cœli, et exultet terra, commoveatur mare, et plenitudo ejus ;* gaudebunt campi, et omnia, quæ in eis sunt.

Let the heavens be glad, and the earth rejoice ; let the sea be moved, and the fulness thereof; the fields shall be glad, and all things that are in them.

Tunc exultabunt omnia ligna silvarum a facie Domini, quia venit ;* quoniam venit judicare terram.

Then shall all the trees of the wood rejoice before the face of the Lord, because he comes to judge the earth.

Judicabit orbem terræ in æquitate,* et populos in veritate sua.

He will judge the earth in equity, and people in truth.

Gloria Patri, &c.

Glory be to the Father, &c.

*Antiphona.* Gaude, Maria virgo, cunctas hæreses sola interemisti in universo mundo.

*The Anthem.* Rejoice, O Virgin Mary, thou alone hast destroyed all heresies in the whole world.

*Antiphona.* Dignare.

*The Anthem.* Vouchsafe.

*Psalmus* xcvi.

DOMINUS regnavit,

*Psalm* xcvi.

THE Lord has reigned

exultet terra ; * lætentur insulæ multæ.

Nubes, et caligo in circuitu ejus ; * justitia, et judicium correctio sedis ejus.

Ignis ante ipsum præcedet,* et inflammabit in circuitu inimicos ejus.

Illuxerunt fulgura ejus orbi terræ;* vidit, et commota est terra.

Montes sicut cera fluxerunt a facie Domini ; * a facie Domini omnis terra.

Annuntiaverunt cœli justitiam ejus* et viderunt omnes populi gloriam ejus.

Confundantur omnes, qui adorant sculptilia , * et qui gloriantur in simulacris suis.

Adorate eum omnes Angeli ejus ; * audivit, et lætata est Sion.

Et exultaverunt filiæ Judæ, * propter judicia tua, Domine ;

let the earth rejoice, let many islands be glad.

A cloud and darkness is round about him ; justice and judgment is the correction of his seat.

Fire shall go before him, and shall burn his enemies round about.

His lightning shined to the whole earth; the earth saw and was moved.

The mountains melted as wax, before the face of the Lord ; before the face of the Lord all the earth.

The heavens have declared his justice, and all people have seen his glory.

Let them all be confounded that adore graven things, and that glory in their idols.

Adore him all ye his angels ; Sion heard and was glad.

And the daughters of Juda rejoiced ; because of thy judgments, O Lord.

Quoniam tu Dominus altissimus super omnem terram; * nimis exultatus es super omnes deos.

Qui diligitis Dominum, odite malum; * custodit Dominus animas sanctorum suorum, de manu peccatoris liberabit eos.

Because thou, Lord, art most high over all the earth; thou art highly exalted above all gods.

You, who love the Lord, hate evil; the Lord keeps the souls of his saints; out of the hand of the sinner he will deliver them.

Lux orta est justo,* et rectis corde lætitia.

Light is risen to the just, and joy to the right of heart.

Lætamini justi in Domino; * et confitemini memoriæ sanctificationis ejus.

Be glad ye just in the Lord: and confess to the memory of his sanctification.

Gloria Patri, &c.

Glory be to the Father, &c.

*Antiphona.* Dignare me laudare te, Virgo sacrata; da mihi virtutem contra hostes tuos.

*The Anthem.* Vouchsafe that I may praise thee, O sacred Virgin; give me force against thy enemies.

*Antiphona.* Post partum.

*The Anthem.* Thou didst remain.

*Psalmus* xcvii.

*Psalm* xcvii.

CANTATE Domino canticum novum; * quia mirabilia fecit.

SING to the Lord a new song, because he has done wonderful things.

Salvavit sibi dextera ejus,* et brachium sanctum ejus.

His right hand and his holy arm have wrought salvation to himself.

Notum fecit Dominus salutare suum; * in conspectu gentium revelavit justitiam suam.

The Lord has made known his salvation; in the sight of the Gentiles, he has revealed his justice.

Recordatus est misericordiæ suæ,* et veritatis suæ domui Israel.

He has remembered his mercy, and his truth, to the house of Israel.

Viderunt omnes termini terræ * salutare Dei nostri.

All the ends of the earth have seen the salvation of our God.

Jubilate Deo omnis terra; * cantate, et exultate, et psallite.

Make ye joy to God, all the earth; sing and rejoice and sing psalms.

Psallite Domino in cithara, in cithara et voce psalmi: * in tubis ductilibus, et voce tubæ corneæ.

Sing to the Lord on the harp; and with the voice of psalm, on the trumpet of metal, and with the voice of the trumpet of horn.

Jubilate in conspectu Regis Domini: * moveatur mare, et plenitudo ejus; orbis terrarum, et qui habitant in eo.

Make joy in the sight of the Lord the King; let the sea be moved, and the fulness thereof, the earth and they that dwell therein.

Flumina plaudent ma

The rivers shall ap

nu, simul montes exultabunt a conspectu Domini ; * quoniam venit judicare terram.

plaud, the mountains likewise shall rejoice at the sight of the Lord, because he comes to judge the earth.

Judicabit orbem terrarum in justitia,* et populos in æquitate.

He will judge the earth in justice, and the people in equity.

Gloria Patri, &c.

Glory be to the Father, &c.

*Antiphona.* Post partum, Virgo, inviolata permansisti, Dei genetrix intercede pro nobis.

*The Anthem.* Thou didst remain an immaculate Virgin after thy childbearing ; O mother of God pray for us.

*V.* Diffusa est gratia in labiis tuis.

*V.* Grace is poured forth on thy lips.

*R.* Propterea benedixit te Deus in æternum.

*R.* Therefore God has blessed thee forever.

Pater noster.

Our Father, &c.

*V.* Et ne nos inducas in tentationem.

*V.* And lead us not into temptation.

*R.* Sed libera nos a malo.

*R.* But deliver us from evil.

*Absolutio*

*The Absolution.*

PRECIBUS et meritis beatæ Mariæ semper virginis, et omnium sanctorum, perducat nos Domi-

BY the prayers and merits of the ever blessed Virgin Mary, and of all the saints, may the Lord

nus ad regna cœlorum.

*R.* Amen.

*V.* Jube, domine, benedicere.

*Benedictio.* Nos cum prole pia benedicat virgo Maria. *R.* Amen.

conduct us to the kingdom of heaven.

*R.* Amen.

*V.* Father, vouchsafe us a blessing.

*The Blessing.* May the Virgin Mary, with her pious Son, bless us. *R.* Amen.

*Lectio prima.* Eccl. 24.

IN omnibus requiem quæsivi, et in hereditate Domini morabor. Tunc præcepit, et dixit mihi Creator omnium; et qui creavit me, requievit in tabernaculo meo, et dixit mihi; in Jacob inhabita, et in Israel hereditare, et in electis meis mitte radices. Tu autem, Domine, miserere nobis.

*First Lesson.* Eccl. 24.

IN all things I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all commanded and said unto me, and he that created me, rested in my tabernacle; and he said to me, Inhabit in Jacob, and inherit in Israel, and take root in my elect. But thou Lord, have mercy upon us.

*V.* Deo gratias.

*R.* Sancta et immaculata virginitas, quibus te laudibus efferam, nescio:* Quia quem cœli capere non poterant, tuo gremio

*V.* Thanks be to God.

*R.* O holy and immaculate virginity, I know not with what praises to extol thee; because whom the heavens could not con-

contulisti.

*V.* Benedicta tu in mulieribus, et benedictus fructus ventris tui. Quia quem cœli capere non poterant, tuo gremio contulisti.

*V.* Jube, domine, benedicere.

*Benedictio.* Ipsa Virgo virginum intercedat pro nobis ad Dominum.

*R.* Amen.

tain thou hast borne in thy womb.

*V.* Blessed art thou among women, and blessed is the fruit of thy womb. Because whom the heavens could not contain, thou hast borne in thy womb.

*V.* Father vouchsafe us a blessing.

*The Blessing.* May the Virgin of Virgins make intercession for us to the Lord.

*R.* Amen.

*Lectio Secunda.*

ET sic in Sion firmata sum, et in civitate sanctificata similiter requievi, et in Jerusalem potestas mea. Et radicavi in populo honorificato, et in parte Dei mei hereditas illius, et in plenitudine sanctorum detentio mea. Tu autem, Domine miserere nobis.

*Second Lesson.*

AND so in Sion was I established, and in the sanctified city likewise I rested, and my power was in Jerusalem; and I took root in an honorable people, and in the portion of my God his inheritance; and my abiding is in the full assembly of saints. But thou Lord, have mercy upon us.

*R.* Deo gratias.

*V.* Beata es virgo Maria, quæ Dominum portasti Creatorem mundi;* Genuisti qui te fecit, et in æternum permanes virgo

*R.* Thanks be to God.

*V.* Blessed art thou, O Virgin Mary, who hast borne the Lord, Creator of the world. Thou hast brought forth him that made thee, and ever remainest a Virgin.

*V.* Ave Maria, gratia plena, Dominus tecum. *Genuisti qui te fecit, et in æternum permanes virgo.

*V.* Hail Mary, full of grace, the Lord is with thee; thou hast brought forth him that made thee, and ever remainest a Virgin.

When *Te Deum* is said, in the end of this Responsory is said:

*V.* Gloria Patri, et Filio, et Spiritui Sancti. Genuisti qui te fecit, et in æternum permanes virgo.

*V.* Glory be to the Father, and to the Son, and to the Holy Ghost. Thou hast brought forth him that made thee, and ever remainest a Virgin.

*V.* Jube, domine, benedicere.

*V.* Father vouchsafe us a blessing.

*Benedictio.* Per Virginem matrem concedat nobis Dominus salutem et

*The Blessing.* May the Lord, through his Virgin Mother's intercession

pacem.

*R.* Amen

grant us salvation and peace.

*R.* Amen.

*Lectio Tertia*

QUASI cedrus exaltata sum in Libano, et quasi cypressus in monte Sion; quasi palma exaltata sum in Cades, et quasi plantatio rosæ in Jericho. Quasi oliva speciosa in campis, et quasi platanus exaltata sum juxta aquam in plateis. Sicut cinnamomum, et balsamum aromatizans odorem dedi; quasi myrrha electa dedi suavitatem odoris. Tu autem, Domine, miserere nobis.

*Third Lesson.*

I AM exalted as a cedar in Libanus, and as a cypress tree in Mount Sion. As a palm-tree in Cadiz am I exalted. And as a rose plant in Jericho; as a fair olive tree in the fields, and as a plane tree by the water, in the streets am I exalted. I gave an odour as cinnamon and aromatical balm, as chosen myrrh have I given the sweetness of odour; but thou, O Lord have mercy on us.

*R.* Deo gratias.

*R.* Thanks be to God.

The Responsory following is to be omitted when *Te Deum* is said.

*R.* Felix namque es sacra Virgo Maria, et omni laude dignissima:* Quia ex te ortus est sol justitiæ, Christus Deus noster

*R.* Thou art truly happy, O sacred Virgin Mary, and most worthy of all praise; because out of thee is risen the Sun of Justice, Christ our God

*V.* Ora pro populo, interveni pro clero, intercede pro devoto femineo sexu; sentiant omnes tuum juvamen, quicumque celebrant tuam sanctam commemorationem. *Quia ex te ortus est sol justitiæ, Christus Deus noster.

*V.* Pray for the people; plead in behalf of the clergy; make intercession for the devout female sex. Let all people perceive thy assistance, who celebrate thy holy commemoration: Because out of thee is risen the Sun of Justice, Christ our God.

*V.* Gloria Patri, et Filio, et Spiritui Sancto.* Quia ex te ortus est sol justitiæ, Christus Deus noster.

*V.* Glory be to the Father, and to the Son, and to the Holy Ghost. Because out of thee is risen the Sun of Justice, Christ our God

☞ The Hymn *Te Deum*, is said from Christmas to Septuagesima Sunday, and from Easter-day to Advent. And when it is said, the preceding Responsory is omitted, and in the Second Responsory, Glory be to the Father, is said as above. But in Advent, and from Septuagesima to Easter, it is not said, except on the Feasts of the Blessed Virgin Mary.

*The Hymn of S. Ambrose and S. Augustine.*

TE Deum laudamus;* te Dominum confitemur

WE praise thee, O God! we acknowledge thee to be our Lord.

Te æternum Patrem,* All the earth worships

omnis terra veneratur.

Tibi omnes Angeli ;* tibi cœli, et universæ potestates.

Tibi Cherubim et Seraphim,* incessabili voce proclamant:

Sanctus, Sanctus, Sanctus* Dominus Deus Sabaoth.

Pleni sunt cœli et terra *majestatis gloriæ tuæ.

Te gloriosus* Apostolorum chorus;

Te Prophetarum* laudabilis numerus;

Te Martyrum candidatus* laudat exercitus.

Te per orbem terrarum *sancta confitetur Ecclesia,

Patrem* immense majestatis;

Venerandum tuum verum,* et unicum Filium;

Sanctum quoque* Paraclitum Spiritum.

thee, the Father everlasting.

To thee all the Angels cry aloud; the heavens, and all the heavenly powers:

To thee the Cherubim, and Seraphim continually do cry:

Holy, Holy, Holy, Lord God of Sabaoth.

Heaven and earth are full of the majesty of thy glory.

The glorious choir of the Apostles praise thee:

The admirable company of the Prophets praise thee;

The noble army of Martyrs praise thee.

The holy Church throughout the world acknowledges thee;

The Father of infinite majesty;

Thy adorable, true, and only Son;

Also, the Holy Ghost, the Comforter.

Tu Rex* gloriæ, Christe.

Thou, O Christ! art the King of Glory.

Tu Patris*sempiternus es Filius.

Thou art the everlasting Son of the Father.

Tu ad liberandum suscepturus hominem,* non horruisti Virginis uterum.

When thou tookest upon thee to deliver man thou didst not disdain the Virgin's womb.

Tu devicto mortis aculeo,* aperuisti credentibus regna cœlorum

Having overcome the sting of death, thou didst open the kingdom of heaven to all believers.

Tu ad dexteram Dei sedes,* in gloria Patris.

Thou sittest at the right hand of God, in the glory of the Father.

Judex crederis* esse venturus.

We believe that thou shalt come to be our Judge.

Te ergo quæsumus, famulis tuis subveni,* quos precioso sanguine redemisti.

We therefore pray thee to help thy servants, whom thou hast redeemed with thy precious blood.

Æterna fac* cum Sanctis tuis in gloria numerari.

Make them to be numbered with thy Saints in glory everlasting.

Salvum fac populum tuum, Domine;* et benedic hereditati tuæ.

Save thy people, O Lord! and bless thy inheritance.

Et rege eos,* et extolle illos usque in æternum.

Govern them and raise them up forever.

Per singulos dies,* benedicimus te.

Every day we bless thee.

Et laudamus nomen tuum in seculum,* et in seculum seculi.

And we praise thy name for ever and ever.

Dignare, Domine, die isto,* sine peccato nos custodire.

Vouchsafe, O Lord, this day to keep us without sin.

Miserere nostri, Domine,* miserere nostri.

Have mercy on us, O Lord! have mercy on us.

Fiat misericordia tua, Domine, super nos;* quemadmodum speravimus in te.

Let thy mercy, O Lord! be upon us, as we have hoped in thee.

In te, Domine, speravi; *non confundar in æternum.

In thee, O Lord! I have hoped! let me never be confounded.

# LAUDS;

## OR, PSALMS OF PRAISE

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*V.* DEUS in adjutorium meum intende.

*R.* Domine, ad adjuvandum me festina.

*V.* Gloria Patri, et Filio, et Spiritui Sancto.

*R.* Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Alleluia. Aut,* Laus tibi, Domine, Rex æternæ gloriæ.

*Antiphona.* Assumpta est.

*V.* INCLINE unto my aid, O God.

*R.* O Lord, make haste to help me.

*V.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*R.* As it was in the beginning, is now, and ever shall be, world without end. *Alleluia. Or,* Praise be to thee, O Lord, king of eternal glory.

*Anthem.* Mary is taken up.

*Psalmus* xcvi.

DOMINUS regnavit decorem indutus est; * indutus est Dominus fortitudinem, et præcinxit se.

Etenim firmavit orbem

*Psalm* xcvi.

THE Lord has reigned, he has put on beauty; the Lord has put on strength and girded himself.

For he has established

terræ, qui non commovebitur.

Parata sedes tua ex tunc; * a sæculo tu es.

Elevaverunt flumina, Domine;* elevaverunt flumina vocem suam.

Elevaverunt flumina fluctus suos,* a vocibus aquarum multarum.

Mirabiles elationes maris,* mirabilis in altis Dominus.

Testimonia tua credibilia facta sunt nimis;* domum tuam decet sanctitudo, Domine, in longitudinem dierum.

Gloria Patri, &c.

*Antiphona.* Assumpta est Maria in cœlum, gaudent Angeli, laudantes benedicunt Dominum.

*Antiphona.* Maria vir-

the globe of the earth, which shall not be moved.

From that time was thy seat prepared, thou art from everlasting.

The rivers, O Lord, have lifted up; the rivers have lifted up their voices.

The rivers have lifted up their waves, from the voice of many waters.

Marvellous are the risings of the sea; marvellous is the Lord on high.

Thy testimonies are made very credible, holiness becomes thy house, O Lord, for length of days.

Glory be to the Father, &c.

*The Anthem.* Mary is taken up into heaven; the angels rejoice, and with praises bless our Lord.

*The Anthem.* The Virgin Mary.

*Psalmus* xcix.

JUBILATE Deo om

*Psalm* xcix.

MAKE ye joy to God

nis terra ;* servite Domino in lætitia.

Introite in conspectu ejus,* in exultatione.

Scitote quoniam Dominus Ipse est Deus ;* ipse fecit nos, et non ipsi nos :

Populos ejus, et oves pascuæ ejus ; * introite portas ejus in confessione, atria ejus in hymnis ; confitemini illi.

Laudate nomen ejus : quoniam suavis est Dominus, in æternum misericordia ejus,* et usque in generationem et generationem veritas ejus.

Gloria Patri, &c.

*Antiphona.* Maria virgo assumpta est ad æthereum thalamum, in quo Rex regum stellato sedet solio.

*Antiphona.* In odorem.

all the earth, serve our Lord in gladness.

Enter in before his sight with joy.

Know that the Lord is God, he made us and not we ourselves.

His people and the sheep of his pasture, enter into his gates in confession, his courts with hymns, confess ye to him.

Praise his name, because the Lord is sweet, his mercy for ever, and his truth, even from generation to generation.

Glory be to the Father, &c.

*The Anthem.* The Virgin Mary is taken up into the heavenly chamber, where the King of Kings sits on his starry throne.

*The Anthem.* We run after the odour.

*Psalmus* lxii.

DEUS Deus meus* ad

*Psalm* lxii.

O GOD my God ; to

te de luce vigilo.

Sitivit in te anima mea,* quam multipliciter tibi caro mea.

In terra deserta, et invia, et inaquosa:* sic in sancto apparui tibi, ut viderem virtutem tuam, et gloriam tuam.

Quoniam melior est misericordia tua super vitas: *labia mea laudabunt te.

Sic benedicam te in vita mea:* et in nomine tuo levabo manus meas.

Sicut adipe et pinguedine repleatur anima mea; et labiis exultationis laudabit os meum.

Si memor fui tui super stratum meum, in matutinis meditabor in te;* quia fuisti adjutor meus.

Et in velamento alarum tuarum exultabo, adhæsit anima mea post te;* me suscepit dextera tua.

thee I watch from the morning light.

My soul has thirsted after thee; my flesh also very many ways.

As in the desert land, and inaccessible and without water; so in the holy place have I appeared to thee, that I might behold thy strength and thy glory.

Because thy mercy is better than life, my lips shall praise thee.

So will I bless thee in my life, and in thy name I will lift up my hands.

As with marrow and fatness let my soul be filled, and my mouth shall praise with lips of joy.

If I have been mindful of thee on my bed; in the morning I will meditate on thee; because thou hast been my helper.

And under the cover of thy wings I will rejoice, my soul has cleaved after thee; thy right hand has

taken me under its protection.

Ipsi vero in vanum quæsierunt animam meam, introibunt in inferiora terræ;* tradentur in manus gladii, partes vulpium erunt.

But they in vain have sought my soul, they shall enter into the lowest parts of the earth; they shall be delivered into the power of the sword; they shall be the portions of foxes.

Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo;* quia obstructum est os loquentium iniqua.

But the king shall rejoice in God, all shall be praised that swear on him; because the mouth of those that speak wicked things is stopped.

*Psalmus* lxvi.

DEUS misereatur nostri, et benedicat nobis;* illuminet vultum suum super nos, et misereatur nostri.

*Psalm* lxvi.

GOD have mercy on us and bless us, cause his countenance to shine on us, and have mercy on us

Ut cognoscamus in terra viam tuam;* in omnibus gentibus salutare tuum.

That we may know thy way on earth, thy salvation in all nations.

Confiteantur tibi populi, Deus;* confiteantur tibi populi omnes.

Let people, O God, confess to thee, let all people praise thee.

Lætentur et exultent

Let nations be glad, and

Gentes;* quoniam judicas populos in æquitate, et Gentes in terra dirigis.

Confiteantur tibi populi, Deus; confiteantur tibi populi omnes;* terra dedit fructum suum.

Benedicat nos Deus, Deus noster, benedicat nos Deus;* et metuant eum omnes fines terræ.

Gloria Patri, &c.

*Antiphona.* In odorem unguentorum tuorum curримus, adolescentulæ dilexerunt te nimis.

*Antiphona.* Benedicta filia.

rejoice, because thou judgest people with equity, and directest the nations on the earth.

Let people, O God, confess to thee, let all people praise thee; the earth has yielded her fruit.

May God, our God, bless us; may God bless us, and may all the ends of the earth fear him.

Glory be to the Father, &c.

*The Anthem.* We run after the odour of thy ointment, young virgins have loved thee exceedingly.

*The Anthem.* Thou, Daughter, art blessed.

*Canticum trium puerorum.* Dan. iii.

*The Song of the three Children.* Dan. iii.

BENEDECITE omnia opera Domini Domino;* laudate et superexaltate eum in sæcula.

Benedicite Angeli Do-

All the works of the Lord bless the Lord; praise and extol him for ever.

Bless the Lord ye an

mini Domino;* benedicite cœli Domino.

Benedicite aquæ omnes, quæ super cœlos sunt, Domino;* benedicite omnes virtutes Domini Domino.

Benedicite sol, et luna Domino;* benedicite stellæ cœli Domino.

Benedicite omnis imber, et ros Domino;* benedicite omnes spiritus Dei Domino.

Benedicite ignis, et æstus Domino;* benedicite frigus, et æstus Domino.

Benedicite rores, et pruina Domino;* benedicite gelu, et frigus Domino.

Benedicite glacies, et nives Domino;* benedicite noctes, et dies Domino.

Benedicite lux, et tenebræ Domino;* benedicite fulgura, et nubes Domino.

Benedicat terra Domi-

gels of the Lord: ye heavens bless the Lord.

All waters that are above the heavens, bless ye the Lord; bless the Lord all ye powers of the Lord.

Sun and moon bless the Lord; stars of heaven bless the Lord.

Showers and dew bless the Lord; all spirits of God bless the Lord.

Fire and heat bless the Lord; cold and summer bless the Lord.

Dews and hoary frost bless the Lord; frost and cold bless the Lord.

Ice and snow bless the Lord; nights and days bless the Lord.

Light and darkness bless the Lord; lightnings and clouds bless the Lord.

Let the earth bless the

num ;* laudet, et superexaltet eum in sæcula.

Benedicite montes, et colles Domino :* benedicite universa germinantia in terra Domino.

Benedicite fontes Domino :* benedicite maria et flumina Domino.

Benedicite cetæ, et omnia, quæ moventur in aquis, Domino ;* benedicite omnes volucres cœli Domino.

Benedicite omnes bestiæ, et pecora Domino ;* benedicite filii hominum Domino.

Benedicat Israel Dominum ;* laudet, et superexaltet eum in sæcula.

Benedicite sacerdotes Domini Domino ;* benedicite servi Domini Domino.

Benedicite spiritus, et animæ justorum Domino ;* benedicite sancti, et humiles corde Domino.

Benedicite Anania, Aza-

Lord ; let it praise and extol him for ever.

Mountains and hills bless the Lord : all things that spring in the earth bless the Lord.

Bless the Lord ye fountains ; seas and rivers bless the Lord.

Whales and all that move in the waters, bless the Lord : bless the Lord all ye fowls of the air.

All beasts and cattle bless the Lord ; sons of men bless the Lord.

Let Israel bless the Lord, praise and extol him for ever.

Priests of the Lord bless the Lord ; servants of the Lord bless the Lord.

Spirits and souls of the just bless the Lord ; ye holy and humble of heart bless the Lord.

Ananias, Azarius, Mi-

ria, Misael Domino,* laudate et superexaltate eum in sæcula.

Benedicamus Patrem, et Filium cum sancto Spiritu;* laudemus et superexaltemus eum in sæcula.

Benedictus es, Domine in firmamento cœli;* et laudabilis, et gloriosus, et superexaltatus in sæcula.

sael, bless the Lord; praise and extol him for ever.

Let us bless the Father, and the Son, with the Holy Ghost; let us praise and magnify him for ever.

Blessed art thou, Lord, in the firmament of heaven, and praised, and glorified, and extolled for ever.

[The Doxology, or Glory be to the Father, &c. is omitted.]

*Antiphona.* Benedicta filia tua a Domino: quia per te fructum vitæ communicavimus.

*The Anthem.* Thou, daughter, art blessed of our Lord; for by thee we have partaken of the fruit of life.

*Antiphona.* Pulchra es.

*The Anthem.* Thou art fair.

*Psalmus* cxlviii.

LAUDATE Dominum de cœlis;* laudata eum in excelsis.

Laudate eum, omnes Angeli ejus;* laudate eum, omnes virtutes ejus.

*Psalm* cxlviii.

PRAISE the Lord from the heavens, praise him in the high places.

Praise him all his angels; praise him all his powers.

Laudate eum, sol et luna:* laudate eum, omnes stellæ, et lumen.

Praise him sun and moon, praise him all ye stars and light.

Laudate eum cœli cœlorum ; * et quæ omnes, quæ super cœlos sunt, laudent nomen Domini.

Praise him, O heavens of heavens, and let the waters that are above the heavens, praise the name of the Lord.

Quia ipse dixit, et facta sunt ; * ipse mandavit, et creata sunt

Because he spoke, and they were made ; he commanded, and they were created.

Statuit ea in æternum, et in sæculum sæculi : * præceptum posuit, et non præteribit.

He established them for ever, world without end ; he made a precept and it shall not be annulled.

Laudate Dominum de terra;* dracones, et omnes abyssi.

Praise the Lord from the earth, ye dragons and all depths.

Ignis, grando, nix, glacies, spiritus procellarum ; * quæ faciunt verbum ejus ;

Fire, hail, snow, ice, tempestuous winds, which obey his word.

Montes, et omnes colles ; * ligna fructifera, et omnes cedri ;

Mountains and all hills, trees that bear fruit, and all cedars.

Bestiæ, et universa pecora ;* serpentes, et volucres pennatæ.

Beasts and all cattle ; serpents and winged fowls

Reges terræ, et omnes populi;* principes, et omnes judices terræ.

Juvenes, et virgines; senes cum junioribus laudent nomen Domini; * quia exaltatum est nomen ejus solius.

Confessio ejus super cœlum et terram; * et exaltavit cornu populi sui.

Hymnus omnibus sanctis ejus;* filiis Israel, populo appropinquanti sibi.

Kings of the earth, and all people, princes and all judges of the earth.

Young men and virgins, the old with the young; let them praise the name of the Lord, because his name alone is exalted.

The confession of him is above heaven and earth, and he has exalted the horn of his people.

A hymn to all his saints, to the sons of Israel, a people that approaches to him.

*Psalmus* cxlix.

CANTATE Domino canticum novum; * laus ejus in ecclesia sanctorum.

Lætetur Israel in eo, qui fecit eum; * et filii Sion exultent in rege suo.

Laudent nomen ejus in choro; * in tympano, et psalterio psallant ei;

*Psalm* cxlix.

SING to the Lord a new song, let his praise be in the church of saints.

Let Israel be joyful in him that made him, and the children of Sion rejoice in their King.

Let them praise his name in choir; on timbrel and psalter let them sing to him.

Quia beneplacitum est Domino in populo suo ;* et exaltabit mansuetos in salutem.

Because the Lord is well pleased with his people, and he will exalt the meek to salvation.

Exultabunt sancti in gloria ; * lætabuntur in cubilibus suis.

The saints shall rejoice in glory, they shall be joyful in their beds.

Exaltationes Dei gutture eorum;* et gladii ancipites in manibus eorum;

The praise of God shall be in their mouths, and two edged swords in their hands.

Ad faciendam vindictam in nationibus,* increpationes in populis.

To execute revenge on the nations, chastisements among the people.

Ad alligandos reges eorum in compedibus ; * et nobiles eorum in manicis ferreis.

To bind their kings in fetters, and their nobles in chains of iron.

Ut faciant in eis judicium conscriptum ;* gloria hæc est omnibus sanctis ejus.

That they may execute on them the judgment that is written ; this glory is to all his saints.

*Psalmus* cl.

*Psalm* cl.

LAUDATE Dominum in sanctis ejus ;* laudate eum in firmamento virtutes ejus.

PRAISE the Lord in his saints ; praise him in the firmament of his strength.

Laudate eum in virtutibus ejus ;* laudate eum

Praise him in his power ; praise him according

secundum multitudinem magnitudinis ejus.

Laudate eum in sono tubæ;* laudate eum in psalterio, et cithara.

Laudate eum in tympano et choro;* laudate eum in chordis, et organo.

Laudate eum in cymbalis benesonantibus; laudate eum in symbalis jubilationis;*, omnis spiritus laudet Dominum.

Gloria Patri, &c

to the multitude of his greatness.

Praise him in the sound of trumpet; praise him on the psalter and harp.

Praise him on the timbrel and in choir; praise him on strings and organs.

Praise him on well sounding cymbals; praise him on cymbals of joy; let every spirit praise our Lord.

Glory be to the Father, &c.

*Antiphona.* Pulchra es et decora filia Jerusalem; terribilis ut castorumacies ordinata.

*The Anthem.* Thou art fair and comely, O daughter of Jerusalem, terrible as an army set in order of battle.

*Capitulum.* Cant. 6 c.

VIDERUNT eam filiæ Sion, et beatissimam prædicaverunt; et reginæ laudaverunt eam.

*R.* Deo gratias.

*The Chapter.* Cant. 6 c.

THE daughters of Sion beheld her, and declared her most blessed, and queens have praised her

*R.* Thanks be to God.

*Hymnus.*

O GLORIOSA Virginum, Sublimis inter sidera,

*The Hymn.*

O MARY, whilst thy Maker blest

Qui te creavit, parvulum
Lactante nutris ubere.

Is nourished at thy virgin breast,
Such glory shines, that stars less bright,
Behold thy face and lose their light.

Quod Heva tristis abstulit
Tu reddis almo germine;
Intrent ut astra flebiles,
Cœli recludis cardines.

The loss that man in Eve deplores
Thy fruitful womb in Christ restores,
And makes the way to heaven free
For those that mourn to follow thee.

Tu Regis alti janua,
Et aula lucis fulgida;
Vitam datam per Virginem,
Gentes redemptæ plaudite.

By thee the heavenly gates display
And show the light of endless day:
Sing ransomed nations, sing and own,
Your ransom was a virgin's son.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu
In sempiterna sæcula.

May age to age for ever sing
The Virgin's Son and angel's king:
And praise with the celestial host,
The Father, Son and Holy Ghost. Amen.

Amen.

*Antiphona.* Beata Dei genitrix.

*The Anthem.* O blessed Mother of God.

*Canticum Zachariæ.*
Luke i.

BENEDICTUS Dominus Deus Israel,* quia visitavit, et fecit redemptionem plebis suæ:

Et erexit cornu salutis nobis;* in Domo David pueri sui.

Sicut locutus est per os sanctorum,* qui a sæculo sunt, prophetarum ejus:

Salutem ex inimicis nostris;* et de manu omnium, qui oderunt nos;

Ad faciendam misericordiam cum patribus nostris;* et memorari testamenti sui sancti.

Jusjurandum, quod juravit ad Abraham patrem nostrum,* daturum se nobis:

Ut sine timore de ma-

*The Song of Zacharias.*
Luke i.

BLESSED be the Lord God of Israel, because he has visited and wrought the redemption of his people.

And raised up a kingdom of salvation to us, in the house of David his servant.

As he spoke by the mouth of his holy prophets that are from the beginning.

Salvation from our enemies, and from the hand of all that hate us.

To work mercy with our fathers, and to remember his holy covenant.

The oath, which he swore to Abraham our father that he would grant himself to us.

That without fear, be

nu inimicorum nostrorum liberati* serviamus illi,

In sanctitate, et justitia coram ipso,* omnibus diebus nostris.

Et tu puer, Propheta Altimissi vocaberis:*præibis enim ante faciem Domini parare vias ejus :

Ad dandam scientiam salutis plebi ejus :* in remissionem peccatorum eorum ;

Per viscera misericordiæ Dei nostri :* in quibus visitavit nos, oriens ex alto.

Illuminare his, qui in tenebris, et in umbra mortis sedent ;* ad dirigendos pedes nostros in viam pacis.

Gloria Patri, &c.

ing delivered from the hands of our enemies, we may serve him,

In holiness and justice before him all our days.

And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of our Lord, to prepare his ways.

To give knowledge of salvation to his people, for remission of their sins

Through the bowels of the mercy of our God ; in which the rising sun from on high has visited us.

To enlighten them that sit in darkness, and in the shadow of death; to direct our feet in the way of peace.

Glory be to the Father, &c.

*Antiphona.* Beata Dei genitrix Maria, virgo perpetua, templum Domini,

*The Anthem.* O blessed Mother of God, Mary, perpetual Virgin, temple,

sacrarium Spiritus Sancti, sola sine exemplo placuisti Domino nostro Jesu Christo; ora pro populo, interveni pro clero, intercede pro devoto femineo sexu.

of our Lord, the sanctuary of the Holy Ghost, thou alone without example didst please our Lord Jesus Christ; pray for the people, plead in behalf of the clergy, make intercession for the devout female sex.

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord have mercy on us, Christ have mercy on us. Lord have mercy on us.

*V.* Domine exaudi oration meam.

*V.* Lord hear my prayer

*R.* Et clamor meus ad te veniat.

*R.* And let my cry come to them.

*Oremus.*

*Let us pray.*

Deus, qui de beatæ Mariæ virginis utero Verbum tuum, Angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis; ut, qui vere eam genetricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eundem Christum Dominum nostrum. *R.* Amen.

O God, who wouldst have thy Word take flesh in the womb of the blessed Virgin Mary, according to the declaration of the Angel; grant us thy suppliants, that we who truly believe her to be the Mother of God, may find favour with thee, by her intercession; through the same Christ our Lord *R.* Amen.

*Commemoration of the Saints.*

*Antiphona.* Sancti Dei omnes intercedere digne-mini pro nostra omnium-que salute. *V.* Lætamini in Domino, et exultate justi. *R.* Et gloriamini omnes recti corde.

*The Anthem.* All ye saints of God, vouchsafe to make intercession for the salvation of us, and of us all. *V.* Ye just rejoice in our Lord, and be exceedingly glad. *R.* And glory all ye right in heart.

*Oremus.*

PROTEGE, Domine, populum tuum, et Apostolorum tuorum Petri et Pauli, et aliorum Apostolorum patrocinio confidentem, perpetua defensione conserva.

*Let us pray.*

PROTECT, O Lord, thy people, and let the confidence we have in the intercession of thy blessed apostles Peter and Paul, and of thy other apostles, prevail with thee, to preserve and defend us forever.

Omnes Sancti tui, quæsumus Domine, nos ubique adjuvent: ut dum eorum merita recolimus, patrocinia sentiamus: et pacem tuam nostris concede temporibus, et ab Ecclesia tua cunctam repelle nequitiam; iter, actus et voluntates nostras, et om

May all thy saints, O Lord, we beseech thee, every where assist us, that whilst we celebrate their merits, we may be sensible of their protection; Grant us thy peace in our times, and repel all wickedness from thy church; prosperously guide the

nium famulorum tuorum, in salutis tuæ prosperitate dispone; benefactoribus nostris sempiterna bona retribue; et omnibus fidelibus defunctis requiem æternam concede. Per Dominum nostrum Jesum Christum Filium tuum.

steps, actions, and desires of us, and all thy servants, in the way of salvation; give eternal blessings to those who have done good to us, and everlasting rest to the faithful departed. Through the Lord Jesus Christ thy Son. Amen.

*V.* Domine exaudi orationem meam.

*V.* Lord hear my prayer.

*R.* Et clamor meus ad te veniat.

*R.* And let my cry come to thee.

*V.* Benedicamus Domino.

*V.* Let us bless the Lord.

*R.* Deo gratias.

*R.* Thanks be to God.

*V.* Fidelium animæ per misericordiam Dei requiescant in pace. *R.* Amen.

*V.* May the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

*V.* May the Lord give us his peace.

*R.* And life everlasting Amen.

☞ Here as also at the end of Complin, p. 31, one of the Anthems is said kneeling, except on Sundays and in Easter time, when they are said standing, in memory of Christ's Resurrection.

# AT PRIME.

*Ave Maria, &c.*

℣ DEUS, in adjutorium meum intende.

*℟.* Domine, ad adjuvandum me festina.

*V.* Gloria Patri, &c.

*R.* Sicut erat in principio, &c.

*Hymnus.*

MEMENTO, rerum Conditor,
Nostri quod olim coporis,
Sacrata ab alvo Virginis
Nascendo, formam sumpseris.

Maria mater gratiæ,
Dulcis Parens clementiæ
Tu nos ab hoste protege,
Et mortis hora suscipe.

*Hail Mary, &c.*

*V.* INCLINE unto my aid, O God.

*R.* O Lord make haste to help me.

*V.* Glory be to the Father, &c.

*R.* As it was in the beginning, &c.

*The Hymn.*

REMEMBER you, O gracious Lord,
The eternal God's coequal word,
In Virgin's womb a creature made,
Our nature wore for nature's aid,
O happy Mary, chose to be
Mother of grace and clemency!
Protect us at the hour of death,

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

Amen.

*Antiphona.* Assumpta est.

And bear to Heaven our parting breath.
May age to age for ever sing
The Virgin's Son and Angel's King.
And praise with the celestial host
The Father, Son, and Holy Ghost.
Amen.

*The Anthem.* Mary is taken up.

*Psalmus* lii.

DEUS in nomine tuo salvum me fac:* et in virtute tua judica me.

Deus exaudi orationem meam;* auribus percipe verba oris mei.

Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam;* et non proposuerunt Deum ante conspectum suum.

Ecce enim Deus adjuvat me;* et Dominus susceptor est animæ meæ.

*Psalm* lii.

O GOD, save me by thy name, and by thy strength judge me.

O God, hear my prayer; with thy ears receive the words of my mouth.

Because strangers have risen up against me, and the strong have sought my soul; and they have not set God before their eyes.

For behold, God helps me, and the Lord is the protection of my soul

Averte mala inimicis meis:* et in veritate tua disperde illos.

Voluntarie sacrificabo tibi,* et confitebor nomini tuo, Domine; quoniam bonum est;

Quoniam ex omni tribulatione eripuisti me;* et super inimicos meos despexit oculus meus.

Gloria Patri, &c.

Turn away the evils to my enemies, and in thy truth destroy them.

I will freely sacrifice to thee, and will confess to thy name, O Lord, because it is good.

Because thou hast delivered me out of all tribulation; and mine eyes have looked down upon mine enemies.

Glory be to the Father, &c.

*Psalmus* lxxxiv.

BENEDIXISTI Domine terram tuam:* avertisti captivitatem Jacob.

Remisisti iniquitatem plebis tuæ;* operuisti omnia peccata eorum.

Mitigasti omnem iram tuam;* avertisti ab ira indignationis tuæ.

Converte nos, Deus salutaris noster;* et averte iram tuam a nobis.

*Psalm* lxxxiv.

O LORD, thou hast blessed thy land; thou hast turned away the captivity of Jacob.

Thou hast forgiven the iniquity of thy people, thou hast covered all their sins.

Thou hast moderated all thy wrath, thou hast turned away from the wrath of thy indignation.

Convert us, O God, our Saviour, and turn away thy anger from us.

Nunquid in æternum irasceris nobis?* aut extendes iram tuam a generatione in generationem?

Wilt thou be angry with us for ever? or wilt thou extend thy wrath from generation to generation?

Deus tu conversus vivificabis nos;* et plebs tua lætabitur in te.

O God, thou being reconciled, shall quicken us, and thy people shall rejoice in thee.

Ostende nobis Domine misericordiam tuam;* et salutare tuum da nobis.

Show us, O Lord, thy mercy, and give us thy salvation.

Audiam quid loquatur in me Dominus Deus;* quoniam loquetur pacem in plebem suam.

I will hear what the Lord God shall speak in me, because he will speak peace to his people.

Et super sanctos suos;* et in eos, qui convertuntur ad cor.

And to his saints, and to them that are converted to the heart.

Verumtamen prope timentes eum salutare ipsius:* ut inhabitet gloria in terra nostra.

But his salvation is near to them that fear him, that glory may inhabit our land.

Misericordia, et veritas obviaverunt sibi;* justitia, et pax osculatæ sunt.

Mercy and truth have met each other, justice and peace have kissed.

Veritas de terra orta est;* et justitia de cœlo prospexit.

Truth is risen out of the earth, and justice has looked down from heaven.

Etenim Dominus dabit

For the Lord will give

benignitatem ;* et terra nostra dabit fructum suum.

plenty, and our land shall yield its fruit.

Justitia ante eum ambulabit ;* et ponet in via gressus suos.

Justice shall walk before him, and set her steps in the way.

Gloria Patri, &c.

Glory be to the Father, &c.

*Psalmus* cxvi.

LAUDATE Dominum omnes Gentes ;* laudate eum omnes populi ;

*Psalm* cxvi.

PRAISE our Lord all Gentiles ;* praise him all people.

Quoniam confirmata est super nos misericordia ejus ;* et veritas Domini manet in æternum.

Because his mercy is confirmed on us ; and his truth remains for ever.

Gloria Patri, &c.

Glory be to the Father, &c.

*Antiphona.* Assumpta est Maria in cœlum, gaudent Angeli, laudantes benedicunt Dominum.

*The Anthem.* Mary is taken up into heaven ; the angels rejoice, and with praises bless our Lord.

*Capitulum.* Cant. 6.

QUÆ est ista, quæ progreditur quasi aurora consurgens, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata ?

*The Chapter.* Cant. 6.

WHO is she, that comes forth as the morning rising, fair as the moon, elect as the sun, terrible as the front of an army set in order of battle.

*R.* Deo gratias.

*V.* Dignare me laudare te, Virgo sacrata.

*R.* Da mihi virtutem contra hostes tuos.

Kyrie eleison. Christe eleison. Kyrie eleison.

*V.* Domine exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*Oremus.*

DEUS qui virginalem aulam beatæ Mariæ, in qua habitares, eligere dignatus es; da quæsumus; ut sua nos defensione munitos, jucundos facias suæ interesse commemorationi. Qui vivis et regnas cum Deo Patre.

*V.* Domine exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*R.* Thanks be to God.

*V.* Vouchsafe that I may praise thee, O sacred Virgin.

*R.* Give me force against thy enemies.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

*V.* Lord hear my prayer.

*R.* And let my cry come to thee.

*Let us pray.*

O GOD, who wast pleased to make choice of the chaste womb of the blessed Virgin Mary, for thy abode; grant, we beseech thee, that being protected by the assistance of her intercession, we may celebrate her memory with a spiritual joy: who liveth and reigneth with God the Father.

*V.* Lord hear my prayer.

*R.* And let my cry come to thee.

*V.* Benedicamus Domino.

*R.* Deo gratias.

*V.* Fidelium animæ per misericordiam Dei requiescant in pace.

*R.* Amen.

*V.* Let us bless the Lord

*R.* Thanks be to God.

*V.* May the souls of the faithful, through the mercy of God, rest in peace.

*R.* Amen.

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## AT THE THIRD HOUR.

*Ave Maria, &c.*

*V.* DEUS in adjutorium meum intende.

*R.* Domine, ad adjuvandum me festina.

Glora Patri, &c.

*Hail Mary, &c.*

*V.* INCLINE unto my aid, O God.

*R.* O Lord make haste to help me.

Glory be to the Father, &c.

*Hymnus.*

MEMENTO, rerum conditor,
Nostri quod olim corporis,
Sacrata ab alvo Virginis,
Nascendo, formam sumpseris.

Maria Mater gratiæ.
Dulcis Parens clementiæ,

*The Hymn.*

REMEMBER you, O gracious Lord,
The eternal God's co equal word,
In virgin's womb a creature made,
Our nature wore for Nature's aid.

O happy Mary, chose to be,

Tu nos ab hoste protege
Et mortis hora suscipe.

Mother of grace and clemency!
Protect us at the hour of death,
And bear to heaven our parting breath.

Jesu, tibi sit gloria,
Qui natus est de Virgine,
Cum Patre, et almo, Spiritu
In sempiterna sæcula.

May age to age for ever sing,
The Virgin's Son and angel's king,
And praise with the celestial host,
The Father, Son, and Holy Ghost.

Amen.

Amen.

*Antiphona.* Maria virgo.

*The Anthem.* The Virgin Mary.

*Psalmus* cxix.

AD Dominum cum tribularer clamavi;* et exaudivit me.

Domine, libera animam meam a labiis iniquis,* et a lingua dolosa.

Quid detur tibi, aut quid apponatur tibi* ad linguam dolosam?

Sagittæ potentis acutæ,*

*Psalm* cxix.

WHEN I was in tribulation, I cried to the Lord and he heard me.

Lord deliver my soul from unjust lips and from a deceitful tongue.

What will be given, or what recompense can be made for a deceitful tongue.

The sharp arrows of

cum carbonibus desolatoriis.

Heu mihi, quia incolatus meus prolongatus est; habitavi cum habitantibus Cedar;* multum incola fuit anima mea.

Cum his qui oderunt pacem, eram pacificus;* cum loquebar illis, impugnabant me gratis.

Gloria Patri, &c.

the mighty, with coals of desolation.

Woe is me, that my banishment is prolonged; I have dwelt with the inhabitants of Cedar, my soul has long been a stranger.

With them that hated peace, I was peaceable; when I spoke to them they opposed me without cause.

Glory be to the Father, &c.

*Psalmus* CXX.

LEVAVI oculos meos in montes,* unde veniet auxilium mihi.

Auxilium meum a Domino,* qui fecit cœlum et terram.

Non det in commotionem pedem tuum,* neque dormitet qui custodit te.

Ecce non dormitabit neque dormiet,* qui custodit Israel.

*Psalm* CXX.

I HAVE lifted up my eyes to the mountains, from whence help shall come to me.

My help is from the Lord, who made heaven and earth.

Let him not suffer thy foot to be moved; nor let him slumber that keeps thee.

Lo, he shall not slumber nor sleep, that keeps Israel.

Dominus custodit te, Dominus protectio tua,* super manum dexteram tuam.

The Lord keeps thee, the Lord is thy protection on thy right hand.

Per diem sol non urèt te,* neque luna per noctem.

By day the sun shall not burn thee, nor the moon by night.

Dominus custodit te ab omni malo ;* custodiat animam tuam Dominus.

The Lord keeps thee from all evil, may the Lord keep thy soul.

Dominus custodiat introitum tuum, et exitum tuum ;* ex hoc nunc, et usque in sæculum.

Let the Lord keep thy coming in, and thy going out; from henceforth, now and for ever.

Gloria Patri, &c.

Glory be to the Father, &c.

*Psalmus* cxxi.

LÆTATUS sum in his, quæ dicta sunt mihi ;* in domum Domini ibimus.

*Psalm* cxxi.

I REJOICED at those things which were said to me ; we shall go into the house of the Lord.

Stantes erant pedes nostri,* in atriis tuis Jerusalem

Our feet were standing in thy courts, O Jerusalem.

Jerusalem, quæ ædificatur ut civitas ;* cujus participatio ejus in idipsum.

Jerusalem, which is built as a city, whose inhabitants are united together.

Illuc enim ascenderunt

For thither did the tribes

tribus, tribus Domini ;* testimonium Israel ad confitendum nomini Domini.

Quia illic sederunt sedes in judicio,* sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem ;*et abundantia diligentibus te.

Fiat pax in virtute tua;* et abundantia in turribus tuis.

Propter fratres meos, et proximos meos,*loquebar pacem de te ;

Propter domum Domini Dei nostri;* quæsivi bona tibi.

Gloria Patri, &c.

*Antiphona.* Maria virgo assumpta est ad æthereum thalamum, in quo Rex regum stellato sedet solio.

ascend, the tribes of the Lord, the testimony of Israel ; to praise the name of the Lord.

Because seats sat there in judgments, seats upon the house of David.

Ask the things that are for the peace of Jerusalem, and abundance to them that love thee.

Let peace be made in thy strength, and abundance in thy towers.

For my brethren and my neighbours, I spoke peace of thee.

For the house of the Lord our God I have sought good things for thee.

Glory be to the Father, &c.

*The Anthem.* The Virgin Mary is taken up to the heavenly chamber, in which the King of kings sits on his starry throne.

*Capitulum.* Eccli. 24.

Et sic in Sion firmata

*The Chapter.* Eccles. 24.

And so in Sion was I

...a, et in civitate sanctiata similiter requievi, et in Jerusalem potestas mea.

*R.* Deo gratias.

*V.* Diffusa est gratia in labiis tuis.

*R.* Propterea benedixit te Deus in æternum.

Kyrie eleison. Christe eleison. Kyrie eleison.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

established, and in the holy city likewise I rested, and my power was in Jerusalem.

*R.* Thanks be to God.

*V.* Grace is poured out on thy lips.

*R.* Therefore God has blessed thee for ever.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

*V.* Lord hear my prayer.

*R.* And let my cry come to thee.

*Oremus.*

DEUS, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue quæsumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate

*Let us pray.*

O GOD, who by the fruitful virginity of the blessed Virgin Mary, hast given to mankind, the rewards of eternal salvation; grant, we beseech thee, that we may be sensible of the benefit of her intercession, by whom we have received the author of life, our Lord Jesus Christ thy Son; who liveth and reigneth in one.

*R.* Amen.

*V.* Domine exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Benedicamus Domino.

*R.* Deo gratias.

*V.* Fidelium animæ per misericordiam Dei requiescant in pace. *R.* Amen.

*R.* Amen.

*V.* Lord hear my prayer.

*R.* And let my cry come to thee.

*V.* Let us bless the Lord.

*R.* Thanks be to God.

*V.* May the souls of the faithful departed, through the mercy of God, rest in peace. *R* Amen.

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## AT THE SIXTH HOUR.

*Ave Maria, &c.*

*V.* DEUS in adjutorium meum intende.

*R.* Domine ad adjuvandum me festina.

Gloria Patri, &c.

*Hail Mary, &c.*

*V.* INCLINE unto my aid, O God.

*R.* O Lord make haste to help me.

Glory be to the Father, &c.

*Hymnus.*

MEMENTO, rerum Conditor,
Nostri quod olim corporis,
Sacrata ab alvo Virginis

*The Hymn.*

REMEMBER you, O gracious Lord,
The eternal God's co equal word,

Mascendo, formam sumpseris.

In Virgin's womb a creature made,
Our nature wore for Nature's aid.

Maria mater gratiæ,
Dulcis parens clementiæ,
Tu nos ab hoste protege,
Et mortis hora suscipe.

O happy Mary, chose to be
Mother of grace and clemency!
Protect us at the hour of death,
And bear to heav'n our parting breath,

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu.
In sempiterna sæcula.

May age to age for ever sing
The Virgin's Son, and angel's king,
And praise with the celestial host,
The Father, Son, and Holy Ghost.

Amen.

Amen.

*Antiphona.* In odorem.

*The Anthem.* We run after the odour.

*Psalmus* cxxii.

*Psalm* cxxii.

AD te levavi oculos meos,* qui habitas in cœlis.

TO thee have I lifted up my eyes; who dwellest in the heavens.

Ecce sicut oculi servo

Behold, as the eyes of

rum :* in manibus dominorum suorum.

Sicut oculi ancillæ in manibus dominæ suæ ;* ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.

Miserere nostri, Domine, miserere nostri :* quia multum repleti sumus despectione :

Quia multum repleta est anima nostra ;* opprobrium abundantibus, et despectio superbis.

Gloria Patri, &c.

servants, are on the hands of their masters ;

As the eyes of the hand-maid, on the hands of her mistress ; so are our eyes on the Lord God, until he have mercy on us.

Have mercy on us, O Lord, have mercy on us, because we are overwhelmed with contempt.

Because our soul is overwhelmed : being an object of reproach to such as abound, and of contempt to the proud.

Glory be to the Father, &c.

*Psalmus* cxxiii.

NISI quia Dominus erat in nobis, dicat nunc Israel :* nisi quia Dominus erat in nobis.

Cum exurgerent homines in nos,* forte vivos deglutissent nos.

Cum irascetur furor eorum in nos,* forsitan

*Psalm* cxxiii.

BUT that the Lord was with us, let Israel now say, but that the Lord was with us.

When men rose up against us, perhaps they had swallowed us alive.

When their fury was raised against us, perhaps

aqua absorbuisset nos.

Torrentem pertransivit anima nostra;* forsitan pertransisset anima nostra aquam intolerabilem.

Benedictus Dominus,* qui non dedit nos in captionem dentibus eorum.

Anima nostra sicut passer erepta est* de laqueo venantium:

Laqueus contritus est,* et nos liberati sumus.

Adjutorium nostrum in nomine Domini,* qui fecit cœlum et terram.

Gloria Patri, &c.

the waters had swallowed us up.

Our soul has passed through a torrent, perhaps our soul has passed through an intolerable water.

Blessed be the Lord, who has not given us for a prey to their teeth.

Our soul as a sparrow, is delivered from the snare of the fowlers.

The snare is broken, and we are delivered.

Our help is in the name of the Lord, who made heaven and earth.

Glory be to the Father, &c.

*Psalmus* cxxiv.

QUI confidunt in Domino, sicut mons Sion:* non commovebitur in æternum, qui habitat in Jerusalem.

Montes in circuitu ejus:* et Dominus in circuitu populi sui, ex hoc nunc, et

*Psalm* cxxiv.

THEY that trust in the Lord, are as Mount Sion; he shall not be moved forever that dwells in Jerusalem.

Mountains round about it, and the Lord round about his people, from

usque in sæculum.

Quia non relinquet Dominus virgam peccatorum super sortem justorum;* ut non extendant justi ad iniquitatem manus suas.

Benefac Domine bonis, *et rectis corde.

Declinantes autem in obligationes, adducet Dominus cum operantibus iniquitatem:* pax super Israel.

Gloria Patri, &c.

*Antiphona.* In odorem unguentorum tuorum currimus, adolescentulæ dilexerunt te nimis.

henceforth, now, and for ever.

Because the Lord will not leave the rod of sinners on the lot of the just; that the just extend not their hands to iniquity.

Do well, O Lord, to the good and right of heart.

But the Lord will lead out those that decline to perverse ways, with them that work iniquity, that peace may be upon Israel.

Glory be to the Father, &c.

*The Anthem.* We run after the odour of thy ointments; young virgins have loved thee exceedingly.

*Capitulum.* Eccli. 24.

ET radicavi in populo honorificato, et in parte Dei mei hereditas illius, et in plenitudine sanctorum detentio mea.

*The Chapter.* Eccles. 24.

I HAVE taken root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

*R.* Deo gratias.

*V.* Benedicta tu in mulieribus.

*R.* Et benedictus fructus ventris tui.

Kyrie eleison. Christe eleison. Kyrie eleison.

*V.* Domine exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*Oremus.*

CONCEDE, misericors Deus, fragilitati nostræ præsidium; ut qui sanctæ Dei genitricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibusresurgamus. Per eundem Dominum nostrum Jesum Christum Filium tuum.

*V.* Domine exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Benedicamus Domino.

*R.* Thanks be to God.

*V.* Blessed art thou among women.

*R.* And blessed is the fruit of thy womb.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

*V.* Lord hear my prayer.

*R.* And let my cry come to thee.

*Let us pray.*

STRENGTHEN us, O God of Mercy, against all our weakness, and grant that we who celebrate the memory of the blessed Virgin Mary, Mother of our Lord, may by the assistance of her prayers, forsake all our iniquities: through the same Jesus Christ our Lord, &c.

*V.* Lord hear my prayer.

*R.* And let my cry come to thee.

*V.* Let us bless the Lord.

*R.* Deo gratias.

*V.* Fidelium animæ per misericordiam Dei requiescant in pace. *R.* Amen.

*R.* Thanks be to God.

*V.* May the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

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## AT THE NINTH HOUR.

*Ave Maria, &c.*

*V.* Deus in adjutorium meum intende.

*R.* Domine, ad adjuvandum me festina.

*V.* Gloria Patri, &c.

*Hail Mary, &c.*

*V.* Incline to my aid, O God.

*R.* O Lord, make haste to help me.

*V.* Glory be to the Father, &c.

*Hymnus.*

MEMENTO, rerum Conditor.
Nostri quod olim corporis,
Sacrata ab alvo Virginis
Nascendo, formam sumpseris.

Maria mater gratiæ,
Dulcis parens clementiæ,
Tu nos ab hoste protege
Et mortis hora suscipe.

*The Hymn.*

REMEMBER you, O gracious Lord,
The Eternal God's coequal word,
In Virgin's womb a creature made,
Our nature wore for nature's aid.

O happy Mary, chose to be,
Mother of grace and clemency;

Protect us at the hour of death,
And bear to Heaven our parting breath.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu
In sempiterna sæcula.

May age to age for ever sing,
The Virgin's Son and angel's king,
And praise with the celestial host
The Father, Son, and Holy Ghost.

Amen.

Amen.

*Antiphona.* Pulchra est.

*The Anthem.* Thou art fair.

*Psalmus* cxxv.

IN convertendo Dominus captivitatem Sion:* facti sumus sicut consolati.

Tunc repletum est gaudio os nostrum: *et lingua nostra exultatione.

Tunc dicent inter Gentes:* Magnificavit Dominus facere cum eis.

Magnificavit Dominus

*Psalm* cxxv.

WHEN the Lord turned back the captivity of Sion, we were made as men comforteth.

Then was our mouth replenished with joy, and our tongue with joyfulness.

Then shall they say among the Gentiles, the Lord has done great things for them.

The Lord has done

facere nobiscum; *facti sumus lætantes.

Converte, Domine, captivitatem nostram, *sicut torrens in austro.

Qui seminant in lacrymis, *in exultatione metent.

Euntes ibant et flebant, mittentes semina sua.

Venientes autem venient cum exultatione,*portantes manipulos suos.

Gloria Patri, &c.

great things for us, we are joyful.

Turn our captivity, O Lord, as a torrent in the south.

They that sow in tears shall reap in joyfulness.

Going out they went and wept; casting their seed.

But returning, they shall come with joyfulness, carrying their sheaves.

Glory be to the Father, &c.

*Psalmus* cxxvi.

NISI Dominus ædificaverit domum, * in vanum laboraverunt qui ædificant eam.

Nisi Dominus custodierit civitatem,* frusta vigilat qui custodit eam.

Vanum est vobis ante lucem surgere:* surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis

*Psalm* cxxvi.

IF the Lord build not the house, they have laboured in vain that build it.

If the Lord keeps not the city, he watches in vain that keeps it.

It is in vain for you to rise before light: rise after we have sat, you who eat the bread of sorrow.

When he shall give

dis somnum : * ecce hæreditas Domini filii ; merces, fructus ventris.

Sicut sagittæ in manu potentis : * ita filii excussorum.

Beatus vir qui implevit desiderium suum ex ipsis: * non confundetur cum loquetur inimicis suis in porta.

Gloria Patri, &c.

sleep to his beloved, behold children are an inheritance from the Lord: and the fruit of the womb is a reward.

As arrows in the hand of the mighty, so are the children of them that are rejected.

Blessed is the man that has filled his desire of them; he shall not be confounded, when he shall speak to his enemies in the gate.

Glory be to the Father, &c.

*Psalmus* cxxvii.

BEATI omnes, qui timent Dominum : * qui ambulant in viis ejus.

Labores manuum tuarum quia manducabis ; * beatus es, et bene tibi erit.

Uxor tua sicut vitis abundans, * in lateribus domus tuæ.

Filii tui sicut novellæ

*Psalm* cxxvii.

BLESSED are all that fear the Lord, that walk in his ways.

Because thou shalt eat the labours of thy hands. blessed art thou, and it shall be well with thee.

Thy wife is as a plentiful vine on the sides of thy house.

Thy children as young

olivarum, * in circuitu mensæ tuæ.

Ecce sic benedicetur homo,* qui timet Dominum.

Benedicat tibi Dominus ex Sion; * et videas bona Jerusalem omnibus diebus vitæ tuæ.

Et videas filios filiorum tuorum, * pacem super Israel.

Gloria Patri, &c.

*Antiphona.* Pulchra es, et decora, filia Jerusalem: terribilis ut castrorum facies ordinata.

*Capitulum.* Eccli. 24.

IN plateis sicut cinnamomum, et balsamum aromatizans odorem dedi: quasi myrrha electa dedi suavitatem odoris.

*R.* Deo gratias.

*V.* Post partum virgo

plants of olive-trees round about thy table.

Behold, so shall the man be blessed that fears the Lord.

Let the Lord bless thee out of Sion, and mayest thou see the good things of Jerusalem all the days of thy life.

Mayest thou also see thy children's children; peace on Israel.

Glory be to the Father, &c.

*The Anthem.* Thou art fair and comely, O Daughter of Jerusalem; terrible as the front of an army set in order of battle.

*The Chapter.* Eccles. 24.

I GAVE an odour of cinnamon, and as an aromatic balm in the streets, as chosen myrrh have I given the sweetness of odour.

*R.* Thanks be to God.

*V.* Thou didst remain

inviolata a permansisti.

*R.* Dei genitrix intercede pro nobis.

Kyrie eleison. Christe eleison. Kyrie eleison.

*V.* Domine exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

an inviolate virgin after thy child-bearing.

*R.* O Mother of God make intercession for us.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

*V.* Lord hear my prayer.

*R.* And let my cry come to thee.

*Oremus.*

FAMULORUM tuorum, quæsumus Domine, delictis ignosce: ut qui tibi placere de actibus nostris non valemus, genitricis Filii tui Domini nostri intercessione salvemur. Qui tecum vivit, et regnat in unitate.

*Let us pray.*

O LORD, we beseech thee, forgive the offences of thy servants, that we who are not able to please thee by our own acts, may be saved by the intercession of the mother of thy Son; through the same Jesus Christ thy Son our Lord, who liveth and reigneth one God with Thee and the Holy Ghost, world without end. *R.* Amen.

*V.* Domine exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*V.* Lord hear my prayer.

*R.* And let my cry come to thee.

*V.* Benedicamus Domino.

*R.* Deo gratias.

*V.* Fidelium animæ per misericordiam Dei requiescant in pace *R.* Amen.

*V.* Let us bless the Lord.

*R.* Thanks be to God.

*V.* May the souls of the faithful departed, through the mercy of God, rest in peace. *R.* Amen.

THE

# OFFICE FOR THE DEAD.

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## VESPERS.

*Antiphona.* Placebo.

*Anthem.* I will please

*Psalm* cxiv.

DILEXI quoniam exaudiet Dominus: vocem orationis meæ.

I HAVE loved, because the Lord will hear the voice of my prayer.

Quia inclinavit aurem suam mihi: et in diebus meis invocabo.

Because he has inclined his ear to me, and in my days I will call to him.

Circumdederunt me dolores mortis; et pericula inferni invenerunt me.

The sorrows of death have surrounded me; and the dangers of hell are come upon me.

Tribulationem et dolorem inveni; et nomen Domini invocavi.

I have found tribulation and sorrow; and I have invoked the name of the Lord.

O Domine, libera animam meam; misericors Dominus, et justus; et Deus noster miseretur.

O Lord deliver my soul: the Lord is merciful and just: and our God shows mercy.

Custodiens parvulos Do-

The Lord keeps the lit

minus, humiliatus sum, et liberavit me.

Converte, anima mea, in requiem tuam; quia Dominus beneficit tibi.

Quia eripuit animam meam de morte: oculos meos a lacrymis, pedes meos a lapsu.

Placebo Domino in regione vivorum,

Requiem æternam dona eis Domine:

Et lux perpetua luceat eis.

*Ant.* Placebo Domino in regione vivorum.

*Ant.* Heu mihi, Domine, quia incolatus meus prolongatus est.

tle ones; I was humbled and he delivered me.

Return, my soul, into thy rest; because the Lord has done good to thee.

Because he has delivered my soul from death; my eyes from tears, and my feet from slipping.

I will please the Lord in the land of the living.

Grant them eternal rest, O Lord:

And let perpetual light shine on them.

*Ant.* I will please the Lord in the land of the living.

*Ant.* Woe is me, O Lord, that my abode is prolonged.

## *Psalm* cxix.

AD Dominum, cum tribularer, clamavi: et exaudivit me.

Domine libera animam meam a labiis iniquis: et a lingua dolosa.

Quid detur tibi, aut quid

WHEN I was in tribulation, I cried to the Lord; and he heard me.

O Lord, deliver my soul from unjust lips, and from a deceitful tongue.

What is to be given to

apponatur tibi; ad linguam dolosam?

Sagittæ potentis acutæ; cum carbonibus desolatoriis.

Heu mihi, quia incolatus meus prolongatus est, habitavi cum habitantibus Cedar; multum incola fuit anima mea.

Cum his qui oderunt pacem, eram pacificus; cum loquebar illis, impugnabant me gratis.

Requiem æternam, &c.

*Ant.* Heu mihi, Domine, quia incolatus meus prolongatus est.

*Ant.* Dominus custodit te ab omni malo; custodiat animam tuam Dominus.

thee, or what is to be added to thee: to a deceitful tongue?

The sharp arrows of the mighty: with coals of desolation.

Woe is me, that my abode is prolonged. I have dwelt with the inhabitants of Cedar; my soul has been long a sojourner.

I was peaceable with those that hated peace; when I spoke to them, they insulted me for no reason.

Grant them eternal rest &c.

*Anth.* Woe is me, O Lord, that my abode is prolonged.

*Anth.* The Lord preserve thee from all evil; may the Lord keep thy soul.

*Psalm* cxx.

LEVAVI oculos meos in montes: unde veniet

I LIFTED up my eyes to the mountains; from

auxilium mihi.

Auxilium meum a Domino; qui fecit cœlum et terram.

Non det in commotionem pedem tuum; neque dormitet, qui custodit te.

Ecce non dormitabit, neque dormiet: qui custodit Israel.

Dominus custodit te, Dominus protectio tua; super manum dexteram tuam.

Per diem sol non uret te; neque luna per noctem.

Dominus custodit te ab omni malo: custodiat animam tuam Dominus.

Dominus custodiat introitum tuum, et exitum tuum; ex hoc nunc, et usque in sæculum.

Requiem æternam, &c.

*Ant.* Dominus custodit te ab omni malo; custo-

whence my help will come.

My help is from the Lord; who made heaven and earth.

May he not suffer thy foot to stagger; and may he not slumber that keeps thee.

Lo, he will not slumber nor sleep; that keeps Israel.

Our Lord keeps thee, our Lord is thy protection; on thy right hand.

The sun shall not burn thee by day; nor the moon by night.

The Lord preserveth thee from all evil; may the Lord keep thy soul.

May the Lord keep thy coming in, and thy going out; from henceforth, now, and for ever.

Grant them eternal rest &c.

*Anth.* The Lord preserve thee from all evil

fiat animam tuum Dominus.

*Ant.* Si iniquitates observaveris Domie ; Domine, quis sustinebit?

may the Lord keep thy soul.

*Anth.* If thou wilt observe iniquities, O Lord ; Lord, who shall bear it?

*Psalm* cxxix.

DE profundis clamavi ad te Domine, Domine exaudi vocem meam.

Fiant aures tuæ intendentes; in vocem deprecationis meæ.

Si iniquitates observaveris Domine; Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus; speravit anima mea in Domino.

A custodia matutina usque ad noctem; speret Israel in Domino.

Quia apud Dominum misericordia; et copiosa apud eum redemptio.

Et ipse redimet Israel

FROM the depths I have cried unto thee, O Lord, Lord hear my voice.

Let thy ears be attentive; to the voice of my petition.

If thou wilt observe iniquities, O Lord; Lord who shall sustain it?

Because with thee is propitiation; and for thy law I have expected thee, O Lord.

My soul has relied on his word; my soul has hoped in the Lord.

From the morning watch even until night; let Israel hope in the Lord.

Because with the Lord there is mercy; and with him plentiful redemption.

And he will redeem Is-

ex omnibus iniquitatibus ejus.

Requiem æternam, &c.

*Ant.* Si iniquitates observaveris Domine ; Domine quis sustinebit ?

*Ant.* Opera manuum, tuarum, Domine, ne despicias.

rael; from all his iniquities.

Grant him eternal rest, &c.

*Anth.* If thou wilt observe iniquities Lord ; Lord, who shall bear it ?

*Anth.* Despise not, O Lord, the works of thy hands.

*Psalm* CXXXVII.

CONFITEBOR tibi Domine in toto corde meo ; quoniam audisti verba oris mei.

In conspectu angelorum psallam tibi ; adorabo ad templum sanctum tuum, et confitebor nomini tuo.

Super misericordia tua, et veritate tua ; quoniam magnificasti super omne, nomen sanctum tuum.

In quacumque die invocavero te, exaudi me ; multiplicabis in anima mea virtutem.

Confiteantur tibi, Do

I WILL confess thee, O Lord, with all my heart ; because thou hast heard the words of my mouth.

In the sight of angels I will sing to thee ; I will adore in thy holy temple, and confess thy name.

For thy mercy, and thy truth ; because thou hast magnified thy holy name above every thing.

In what day soever I shall call to thee, hear me ; thou wilt increase strength in my soul.

Let all kings of the

-ine, omnes reges terræ; quie audierunt omnia verba oris tui.

Et cantent in viis Domini; quoniam magna est gloria Domini.

Quoniam excelsus Dominus, et humilia respicit: et alta a longe cognoscit.

Si ambulavero in medio tribulationis vivificabis me; et super iram inimicorum meorum extendisti manum tuam, et salvum me fecit dextera tua.

Dominus retribuet pro me; Domine misericordia tua in sæculum; opera manuum tuarum ne despicias.

Requiem æternam, &c.

*Ant.* Opera manuum tuarum, Domine, ne despicias.

*V.* Audivi vocem de cœlo dicentem mihi;

earth confess thee, O Lord, for they have heard all the words of thy mouth.

And let them sing in the ways of our Lord; because the glory of the Lord is great.

Because the Lord is high, and he beholds the low things and the high things he knows afar off.

If I shall walk in the midst of trouble, thou wilt enliven me; and upon the wrath of my enemies thou hast stretched thy hand, and thy right hand has saved me.

The Lord will repay for me; thy mercy, O Lord, is for ever; despise not the works of thy hands.

Grant them eternal rest, &c.

*Ant.* Despise not, O Lord, the works of thy hands.

*V.* I heard a voice from heaven saying to me:

*R.* Beati mortui qui in Domino moriuntur.

*Ant.* Omne quod dat mihi pater ad me veniet, et eum qui venit ad me non ejiciam foras.

*R.* Blessed are the dead that die in the Lord.

*Anth.* All that my Father gives me shall come to me, and him that comes to me I will not cast out.

*For the Magnificat see page* 21.

*Psalm* cxlv.

LAUDA, anima mea, Dominum; laudabo Dominum in vita mea; psallam Deo meo quamdiu fuero.

PRAISE the Lord, O my soul; I will praise the Lord while I live; I will sing to my God as long as I have being.

Nolite confidere in principibus; in filiis hominum, in quibus non est salus.

Trust not in princes; in the sons of men, in whom there is no salvation.

Exhibit spiritus ejus, et revertetur in terram suam; in illa die peribunt omnes cogitationes eorum.

His spirit shall go forth and he shall return into his earth; in that day all their thoughts shall perish.

Beatus cujus Deus Jacob adjutor ejus, spes ejus in Domino Deo ipsius; qui fecit cœlum et terram, mare, et omnia quæ in eis sunt.

Blessed is he whose helper is the God of Jacob; his hope is in the Lord his God, who made heaven and earth, the sea, and all that are in them.

Qui custodit veritatem

Who keeps truth for

in sæculum, facit judicium injuriam patientibus; dat escam esurientibus.

Dominus solvit compeditos: Dominus illuminat cæcos.

Dominus erigit elisos: Dominus diligit justos.

Dominus custodit advenas, pupillum et viduam suscipiet; et vias peccatorum disperdet.

Regnabit Dominus in æcula, Deus tuus, Sion; in generationem et generationem.

Requiem æternam, &c.

*V.* A porta inferi.

*R.* Erue Domine animas eorum.

*V.* Requiescant in pace.

*R.* Amen.

*V.* Domine, exaudi orationem meam.

ever, does just as for them that suffer wrong; gives food to the hungry.

The Lord looses the fettered; the Lord enlightens the blind.

The Lord lifts up the bruised; the Lord loves the just.

The Lord keeps the strangers; he will receive the orphan and widow; and the ways of sinners he will destroy.

The Lord will reign for ever; thy God, O Sion, from generation to generation.

Grant them eternal rest, &c.

*V.* From the gates of hell.

*R.* Deliver their souls, O Lord.

*V.* May they rest in peace.

*R.* Amen.

*V.* O Lord hear my prayer

*R.* Et clamor meus ad te veniat.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*R.* And let my cry come to thee.

*V.* The Lord be with you.

*R.* And with thy spirit

*A Prayer said after the Departure of a Sodalist.*

ABSOLVE, quæsumus, Domine, animam famuli tui (*vel* famulæ tuæ) N. uti defunctus (*vel* defuncta sæculo tibi vivat: et quæ per fragilitatem carnis humana conversatione commisit, tu venia misericordissimæ pietatis absterge; per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum.

*R.* Amen.

ABSOLVE, we beseech thee, O Lord, the soul of thy servant N. that being dead to the world he (*or* she) may live to thee; and whatever he (*or* she) has committed through human frailty, do thou wipe away by the pardon of thy most merciful goodness; thro' our Lord Jesus Christ thy Son, who livest and reignest with thee in the unity of the Holy Ghost, God, world without end.

*R.* Amen.

*For a Father and Mother deceased.*

DEUS, qui nos patrem et matrem honorare præcipisti, miserere clemen-

O GOD, who hast commanded us to honor our father and mother,

ter animabus patris et matris meæ, eorumque peccata dimitte, meque eos in æternæ charitatis gaudio fac videre; per Dominum nostrum, &c.

have compassion, in thy mercy, on the souls of my father and mother, and forgive them their sins, and grant that we may meet in the joy of eternal bliss; thro', &c.

*For sodalists departed.*

INCLINA, Domine, aurem tuam ad preces nostras, quibus misericordiam tuam supplices deprecamur; ut animas famulorum tuorum, quas de hoc sæculo migrare jussisti, in pacis ac lucis regione constituas; et sanctorum tuorum jubeas esse consortes; per Dominum nostrum, &c.

INCLINE, O Lord, thy ear to my prayers, in which we humbly beseech thy mercy; that thou wouldst place the souls of thy servants, which thou hast caused to depart from this world into the region of peace and light; and unite them in the fellowship of thy saints; thro', &c.

*For Brethren, Relations, and Benefactors.*

DEUS veniæ largitor et humanæ salutis amator; quæsumus clementiam tuam, ut nostræ congregationis fratres, propinquos, et benefactores, qui ex hoc sæculo transierunt, beata

O GOD, the giver of pardon, and lover of human salvation, we beseech thy clemency to grant that the brethren relations, and benefactors of our congregation, who are depart-

Maria semper virgine intercedente, cum omnibus sanctis tuis, ad perpetuæ beatitudinis consortium pervenire concedas: per Dominum nostrum, &c.

ed this world, may, by the intercession of the blessed Mary, ever virgin, and of all thy saints, attain to the fellowship of eternal beatitude; thro', &c.

*For the Dead in General.*

FIDELIUM Deus omnium conditor et redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur.—Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

O GOD, the creator and redeemer of all the faithful, give to the souls of thy servants, men and women, the remission of all their sins; that by pious supplications they may obtain the pardon which they have always desired. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end.

*R.* Amen.

*V.* Requiem æternam dona eis, Domine.

*R.* Et lux perpetua luceat eis.

*V* Requiescant in pace.

*R* Amen

*R.* Amen.

*V.* Grant them eternal rest, O Lord.

*R.* And let perpetual light shine on them.

*V.* May they rest in peace.

*R.* Amen.

# AT MATINS.

*The following* Invitatory *is recited on* All-Souls Day, *and as often as the three* Nocturns *are said. At other times it is omitted, and the Office begins with the Anthem of the* Psalms *of the* Nocturn.

### THE INVITATORY.

Regem cui omnia vivant, venite adoremus.

Come, let us adore the king, to whom all things live.

*Regem cui omnia vivunt venite adoremus.*

Come, let us adore the king, to whom all things live.

### *Psalm* xciv.

VENITE exultemus Domino, jubilemus Deo salutari nostro; præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

COME, let us rejoice in the Lord, let us make a joyful noise to God our Saviour; let us approach his presence in confession, and let us sing joyfully in psalms to him.

*Regem cui omnia vivunt, venite adoremus.*

*Come, let us adore the King, to whom all things live.*

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos; quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ; et altitudines montium ipse conspicit.

*Venite adoremus.*

Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus ejus; Venite adoremus, et procidamus ante Deum; ploremus coram Domino, qui fecit nos, quia ipse est Dominus Deus noster; nos autem populus ejus, et oves pascuæ ejus.

*Regem cui omnia vivunt, venite adoremus.*

Hodie si vocem ejus audieritis, nolite obdurare corda vestra, sicut in exacerbatione secundumdiem tentationis in deserto; ubi tentaverunt me patres vestri, probaverunt, et vi-

Because the Lord is a great God, and a great King above all gods; because the Lord repels not his people, for in his hands are all the bounds of the earth; and he beholds the heights of the mountains

*Come, let us adore.*

Because the sea is his, and he made it, and his hands formed the dry land; come let us adore, and fall down before God; let us lament before the Lord that made us; because he is the Lord our God; and we are his people, and the sheep of his pasture.

*Come, let us adore the King, to whom all things live.*

To-day, if you will hear his voice, harden not your hearts as in the provocation, according to the day of temptation in the wilderness; where your fathers tempted me, they

ierunt opera mea.

*Venite adoremus.*

Quadraginta annis proximus fui generationi huic, et dixi, semper hi errant corde; ipsi vero non cognoverunt vias meas, quibus juravi in ira mea, si introibunt in requiem meam.

*Regem cui omnia vivunt, venite adoremus.*

Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

*Venite adoremus.*

Regem cui omnia vivunt, venite adoremus.

proved, and saw my works.

*Come, let us adore.*

Forty years was I nigh to this generation, and said, they always err in their hearts; and have not known my ways, to whom I swore in my wrath, that they should not enter into my rest.

*Come, let us adore the King, to whom all things live.*

Grant them eternal rest, O Lord, and let perpetual light shine on them.

*Come, let us adore.*

Come, let us adore the King, to whom all things live.

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## IN THE FIRST NOCTURN.

*On Monday and Thursday.*

*Ant.* Dirige, Domine, &c.

*Anth.* Direct, O Lord &c.

*Psalm* v

VERBA mea auribus

GIVE ear, O Lord, to

percipe, Domine; intelige clamorem meum.

Intende voci orationis meæ; Rex meus, et Deus meus.

Quoniam ad te orabo; Domine, mane exaudies vocem meam.

Mane astabo tibi et videbo; quoniam non Deus volens iniquitatem tu es.

Neque habitabit juxta te malignus; neque permanebunt injusti ante oculos tuos.

Odisti omnes qui operantur iniquitatem; perdes omnes, qui loquuntur mendacium.

Virum sanguineum, et dolosum abominabitur Dominus; ego autem in multitudine misericordiæ tuæ.

Introibo in domum tuam, adorabo ad templum sanctum tuum, in timore tuo.

Domine deduc me in

my words hearken to my cry.

Attend to the voice of my prayer; my King and my God.

Because I will pray to thee; O Lord, in the morning thou wilt hear my voice.

In the morning I will stand by thee and will see; for thou art not a God that willest iniquity

Neither shall the wicked dwell near thee nor the unjust abide before thy eyes.

Thou hatest all that work iniquity; thou wilt destroy all those that speak lies.

The bloody and deceitful man our Lord will abhor; but I, in the multitude of thy mercies,

Will enter into thy house; I will adore at thy holy temple, in thy fear.

Conduct me, O Lord,

justitia tua; propter inimicos meos dirige in conspectu tuo viam meam.

Quoniam non est in ore eorum veritas; cor eorum vanum est.

Sepulchrum patens est guttur eorum, linguis suis dolose agebant, judica illos, Deus.

Decidant à cogitionibus suis, secundum multitudinem impietatum eorum expelle eos, quoniam irritaverunt te, Domine.

Et lætentur omnes qui sperant in te, æternum exultabunt; et habitabis in eis.

Et gloriabuntur in te omnes, qui diligunt nomen tuum, quoniam tu benedices justo.

Domine, ut scuto bonæ voluntatis tuæ, coronasti nos.

Requiem æternam, &c

in thy justice; because of my enemies, direct my way in thy sight.

Because there is no truth in their mouth: their heart is vain.

Their throat is a gaping sepulchre, they dealt deceitfully with their tongues, judge them, O God.

Let them fail in their designs, according to the multitude of their impieties expel them, for they have provoked thee, O Lord.

And let all be glad that hope in thee, they shall rejoice for ever; and thou wilt dwell in them.

And all that love thy name shall glory in thee, because thou wilt bless the just.

Lord, as with a shield of thy good-will, thou hast crowned us.

Grant them eternal rest, &c

*Ant.* Dirige, Domine, Deus meus, in conspectu tuo, viam meam.

*Ant.* Convertere, Domine.

*Ant.* Direct, O Lord my God, my steps in th sight.

*Ant.* Turn, O Lord.

*Psalm* vi.

DOMINE, ne in furore tuo arguas me, neque in ira tuâ corripias me.

Miserere mei, Domine, quoniam infirmus sum; sana me Domine quoniam conturbata sunt ossa mea.

Et anima mea turbata est valde: sed tu Domine usquequo?

Convertere, Domine, et eripe animam meam; salvum me fac propter misericordiam tuam.

Quoniam non est in morte, qui memor sit tui; in inferno autem quis confitebitur tibi?

Laboravi in gemitu meo, lavabo per singulas noctes lectum meum; lacrymis meis stratum meum rigabo.

LORD, rebuke me not in thy fury, nor chastise me in thy wrath.

Have mercy on me, O Lord, because I am infirm; heal me, O Lord, because my bones are disordered.

And my soul is very much troubled; but thou, O Lord, how long?

Turn, O Lord, and deliver my soul; save me for thy mercies sake.

Because there is none in death, that is mindful of thee: and in hell who will confess thee?

I have laboured in my sighing, every night I will wash my bed; I will water my couch with my tears.

Turbatus est à furore oculus meus; inveteravi inter omnes inimicos meos.

My eye is troubled with fury; I am grown old among all enemies.

Discedite à me omnes qui operamini iniquitatem; quoniam exaudivit Dominus vocem fletus mei.

Depart from me, all ye that work iniquity: because the Lord has heard the voice of my weeping.

Exaudivit Dominus deprecationem meam, Dominus, orationem meam suscepit.

The Lord has heard my petition; the Lord has received my prayer.

Erubescant et conturbentur vehementer omnes inimici mei; convertantur et erubescant valde velociter.

Let all my enemies blush, and be troubled exceedingly; let them be turned back and ashamed very speedily.

Requiem æternam, &c.

Grant them eternal rest. &c.

*Ant.* Convertere, Domine, et eripe animam meam; quoniam non est in morte, qui memor sit tui.

*Anth.* Turn, O Lord and deliver my soul; for there is none in death who will be mindful of thee.

*Ant.* Nequando rapiat.

*Anth.* Lest at any time

*Psalm* vii.

DOMINE Deus meus in te speravi: salvum me

O LORD my God, I have hoped in thee: save

fac ex omnibus persequentibus me, et libera me.

Ne quando rapiat ut leo animam meam ; dum non est qui redimat, neque qui salvum faciat.

Domine, Deus meus, si feci istud ; si est iniquitas in manibus meis ;

Si reddidi retribuentibus mihi mala ; decidam merito ab inimicis meis inanis.

Persequatur inimicus animam meam, et comprehendat, et conculcet in terra vitam meam ; et gloriam meam in pulverem deducat.

Exurge Domine in ira tua ; et exaltare in finibus inimicorum meorum.

Et exurge, Domine, Deus meus in præcepto quod mandasti ; et synagoga populorum circumdabit te.

Et propter hanc in altum regredere ; Dominus judicat populos.

me from all that persecute me, and deliver me.

Lest at any time he snatch away my soul as a lion ; whilst there is none to redeem, nor to save it.

O Lord my God, if I have done this ; if there be iniquity in my hands ;

If I have repaid to them that returned the evils ; let me deservedly fall empty before my enemies.

Let the enemy persecute my soul, and seize it and tread down my life on the earth ; and bring down my glory into dust

Arise, O Lord, in thy wrath ; and be exalted in the borders of my enemies.

And arise, O Lord my God, in the precept which thou hast commanded ; and an assembly of people shall encompass thee.

And for this return on high ; the Lord judges the people.

Judica me, Domine, secundum justitiam meam; et secundum innocentiam meam super me.

Judge me, O Lord, according to my justice; and according to my innocence upon me

Consumetur nequitia peccatorum, et diriges justum: scrutans corda t renes, Deus.

The wickedness of sinners shall be consumed, and thou wilt direct the just; who searchest the hearts and reins, O God.

Justum adjutorium meum a Domino; qui salvos facit rectos corde.

My just help is from the Lord; who saves the right of heart.

Deus judex justus, fortis, et patiens; numquid irascitur per singulos dies?

God is a just judge strong and patient; is he angry every day?

Nisi conversi fueritis gladium suum vibrabit; arcum suum tetendit, et paravit illum.

Except ye be converted, he will shake his sword; he has bent his bow, and prepared it.

Et in eo paravit vasa mortis; sagittas suas ardentibus effecit.

And in it he has prepared weapons of death; he has made his arrows with fiery points.

Ecce parturiit injustitiam; concepit dolorem, et peperit iniquitatem.

Behold he has bred with injustice; he has conceived sorrow, and brought forth iniquity.

Lacum aperuit et effodit eum; et incidit in fo-

He has opened a pit and digged it up; and he

veam quam fecit.

Convertetur dolor ejus in caput ejus; et in verticem ipsius iniquitas ejus descendet.

Confitebor Domino secundum justitiam ejus; et psallam nomini Domini altissimi.

Requiem eternam, &c.

*Ant.* Ne quando rapiat ut leo animam meam, dum non est qui redimat, neque qui salvum faciat.

*V.* A porta inferi.

*R.* Erue Domine animas eorum.

Pater noster, *&c secreto.*

is fallen into the ditch which he made.

His sorrow shall be turned upon his head; and his iniquity shall descend upon his crown.

I will confess our Lord according to his justice; and will sing to the name of the most high Lord.

Grant them eternal rest, &c.

*Anth.* Lest at any time the enemy snatch my soul as a lion, whilst there is none to redeem, nor to save it.

*V.* From the gates of hell.

*R.* Deliver my soul, O Lord.

Our Father, &c. *in secret.*

*The first Lesson. Job* vii.

PARCE mihi, Domine, nihil enim sunt dies mei. Quid est homo, quia magnificas eum? aut quid apponis erga eum cor tuum?

SPARE me, O Lord, for my days are nothing. What is man that thou magnifiest him? or why settest thou thy heart to

Visitabis eum diliculo, et subito probas illum. Usquequo non parcis mihi, nec dimittis me ut glutiam salivam meam? Peccavi; quid faciam tibi, O custos hominum? Quare posuisti me contrarium tibi, et factus sum mihimetipsi gravis? Cur non tollis peccatum meum? et quare non aufers iniquitatem meam? Ecce nunc in pulvere dormiam, et si mane me quæsieris, non subsistam.

wards him? Thou dost visit him early, and suddenly thou provest him; how long dost thou not spare me, nor suffer me to swallow my spittle? I have sinned; what shall I do to thee, O keeper of men? Why hast thou set me contrary to thee, and I am become burthensome to myself? Why dost thou not take away my sin, and why dost thou not take away my iniquity? Behold now I shall sleep in the dust, and if thou seek me in the morning, I shall not be.

*R.* Credo quod Redemptor meus vivit; et in novissimo die de terra surrecturus sum;* et in carne mea videbo Deum salvatorem meum.

*R.* I believe my Redeemer liveth, and that in the last day I shall rise from the earth,* and in my flesh I shall see God my Saviour.

*V.* Quem visurus sum ego ipse, et non alius, et oculi mei conspecturi sunt. *Et in carne mea.

*V.* Whom I myself shall see, and not another, and my eyes shall behold. *And in my flesh.

*The second Lesson. Job* x.

TÆDET animam meam vitæ meæ, dimittam adversum me eloquium meum, loquar in amaritudine animæ meæ. Dicam Deo; noli me condemnare; indica mihi, cur me ita judices. Numquid bonum tibi videtur, si calumnieris me, et opprimas me opus manuum tuarum, et consilium impiorum adjuves? Numquid oculi carnei tibi sunt: aut sicut videt homo, et tu videbis? Numquid sicut dies hominis dies tui: et anni tui sicut humana sunt tempora, ut quæras iniquitatem meam, et peccatum meum scruteris? Et scias quia nihil impium fecerim, cum sit nemo qui de manu tua possit eruere.

MY SOUL is weary of life, I will let my speech loose against myself, I will speak in the bitterness of my soul. I will say to God condemn me not; show me, why thou judgest me so. Does it seem good to thee, if thou calumniate me, and oppress me, the work of thy hands, and help the design of the impious? Hast thou eyes of flesh: or as a man sees, shalt thou also see? Are thy days as the days of man: and are thy years as the times of men, that thou shouldst seek my iniquity, and search my sin? And thou mayst know that I have done no impious thing; whereas there is no man that can escape out of thy hand.

℟. Qui Lazarum resuscitasti a monumento fœtidum. *Tu eis Domine

℟. Thou didst raise Lazarus stinking from the grave. *Thou, O Lord,

dona requiem, et locum indulgentiæ.

*V.* Qui venturus es judicare vivos et mortuos, et sæculum per ignem. *Tu eis, Domine.

give them rest and a place of pardon.

*V.* Who art to come to judge the living and the dead, and the world by fire. *Thou, O Lord.

*The Third Lesson*

MANUS tuæ fecerunt me, et plasmaverunt me totum in circuitu; et sic repente præcipitas me? Memento quæso quod sicut lutum feceris me, et in pulverem reduces me. Nonne sicut lac mulsisti me, et sicut caseum me coagulasti? Pelle et carnibus vestisti me; ossibus, et nervis compegisti me. Vitam et misericordiam tribuisti mihi, et visitatio tua custodivit spiritum meum.

THY hands have made me, and framed me wholly round about; and dost thou so suddenly cast me down headlong? Remember, I beseech thee, that clay thou didst make me, and into dust thou wilt bring me again. Hast thou not milked me like milk, and curdled me like cheese? With skin and flesh hast thou clothed me; with bone and sinews hast thou bound me. Life and mercy thou hast given me, and thy visitation has kept my spirit.

*R.* Domine, quando veneris judicare terram, ubi me abscondam a vultu iræ tuæ? Quia peccavi

*R.* O Lord, when thou shalt come to judge the earth, where shall I hide myself from the face of

nimis in vita mea.

thy wrath. For I have sinned exceedingly in my life.

*V.* Commissa mea pavesco, et ante te erubesco; dum veneris judicare, noli me condemnare.—*Quia peccavi nimis in vita mea.

*V.* I dread my misdeeds, and blush before thee; do not condemn me, when thou shalt come to judge. *For I have sinned exceedingly in my life.

*V.* Requiem æternam dona eis, Domine, et lux perpetua luceat eis. *Quia peccavi nimis in vita.

*V.* Grant them eternal rest, O Lord, and let perpetual light shine on them. *For I have.

*Here the* Lauds *are recited when the first Nocturn only is said,* (page 164.)

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## AT THE SECOND NOCTURN.

*On Tuesday and Friday.*

*Ant.* In loco pascuæ,

*Anth.* In a place of pasture, &c.

*Psalm* xxii.

DOMINUS regit me, et nihil mihi deerit; in loco pascuæ, ibi me collocavit.

THE LORD rules me, and I shall want nothing: in a place of pasture, he has put me there.

Super aquam refectionis educavit me; animam meam convertit.

Near the refreshing waters he has brought me up; and has converted my soul.

Deduxit me super semitas justitiæ, propter nomen suum.

He has conducted me in the paths of justice, for his name's sake.

Nam, et si ambulavero in medio umbræ mortis, non timebo mala; quoniam tu mecum es.

For though I shall walk in the midst of the shadow of death, I will not fear evils; because thou art with me.

Virga tua, et baculus tuus; ipsa me consolata sunt.

Thy rod and thy staff; they have comforted me

Parasti in conspectu meo mensam; adversus eos qui tribulant me.

Thou hast prepared in my sight a table; against them that afflict me.

Impinguasti in oleo caput meum; et calix meus inebrians quam præclarus est.

Thou hast anointed my head with oil; and my inebriating cup how excellent is it.

Et misericordia tua subsequetur me; omnibus diebus vitæ meæ.

And thy mercy shall follow me; all the days of my life.

Et ut inhabitem in domo Domini; in longitudinem dierum.

And that I may dwell in the house of the Lord for length of days.

Requiem æternam, &c.

Grant them eternal rest, &c.

*Ant.* In loco pascuæ ibi me collocavit.

*Anth.* In a place of pasture he hath set me.

*Ant.* Delicta. *Anth.* The offences.

*Psalm* xxiv.

AD te, Domine, levavi animam meam; Deus meus in te confido, non erubescam.

TO thee, O Lord, I have lifted up my soul; my God, in thee I put my trust, let me not be ashamed.

Neque irrideant me inimici mei; etenim universi, qui sustinent te, non confundentur.

Neither let my enemies insult over me; for all that hope in thee shall not be confounded.

Confundantur omnes niqua agentes supervacue.

Let all be confounded; who vainly do unjust things.

Vias tuas, Domine, demonstra mihi; et semitas tuas edoce me.

Show me thy ways, O Lord; and teach me thy paths.

Dirige me in veritate tua, et doce me; quia tu es Deus Salvator meus, et sustinui tota die.

Direct me in thy truth, and teach me; because thou art God my Saviour, and thee I have expected all the day.

Reminiscere miserationum tuarum, Domine; et misericordiarum tuarum quæ a sæculo sunt.

Remember thy compassion, O Lord; and thy mercies that are from the beginning of the world.

Delicta juventutis meæ; et ignorantias meas ne memineris.

The sins of my youth; and my ignorances, remember not.

Secundum misericordi

According to thy mercy

am tuam, memento mei tu; propter bonitatem tuam, Domine.

Dulcis et rectus Dominus; propter hoc legem dabit delinquentibus in via.

Diriget mansuetos in judicio; docebit mites vias suas.

Universæ viæ Domini misericordia et veritas, requirentibus testamentum ejus et testimonia ejus;

Propter nomen tuum, Domine, propitiaberis peccato meo; multum est enim.

Quis est homo qui timet Dominum? Legem statuit et in via, quam elegit.

Anima ejus in bonis demorabitur; et semen ejus hæreditabit terram.

Firmamentum est Dominus timentibus eum; testamentum ipsius ut

do thou remember me for thy goodness sake, O Lord.

The Lord is sweet and righteous; for this cause he will give a law to them that sin in the way.

He will direct the mild in judgment; he will teach the meek his ways.

All the ways of the Lord are mercy and truth to them that seek his testament and his testimonies.

For thy name, O Lord, thou wilt be propitious to my sin; for it is great.

Who is the man that fears the Lord? He appoints him a law in the way he has chosen.

His soul shall abide in good things; and his seed shall inherit the land.

The Lord is a support to them that fear him; and that his testamen-

manifestetur illis.

Oculi mei semper ad Dominum; quoniam ipse evellet de laqueo pedes meos.

Respice in me, et miserere mei; quia unicus et pauper sum ego.

Tribulationes cordis mei multiplicatæ sunt; de necessitatibus meis erue me.

Vide humilitatem meam et laborem meum; et dimitte universa delicta mea.

Respice inimicos meos, quoniam multiplicati sunt; et odio iniquo oderunt me.

Custodi animam meam, et erue me; non erubescam quoniam speravi in te.

Innocentes et recti adhæserunt mihi; quia sustinui te.

Libera, Deus, Israel; ex omnibus tribulationibus suis

may be manifested to them.

My eyes are always towards the Lord: because he will deliver my feet out of the snare.

Look upon me, and have mercy on me; because I am alone and poor.

The tribulations of my heart are multiplied; deliver me from my necessities.

See my humiliation and my labor; and remit all my sins.

Look upon my enemies, for they are multiplied; and with unjust hatred they hated me.

Keep my soul, and deliver me; I shall not be ashamed, because I have hoped in thee.

The innocent and righteous have adhered to me; because I have expected thee.

Deliver Israel, O God, out of all his tribulations

Requiem æternam, &c.

Grant them eternal rest, &c.

*Ant.* Delicta juventutis meæ, et ignorantias meas, ne memineris, Domine.

*Anth.* The offences of my youth, and my ignorances, remember not, Lord.

*Ant.* Credo videre.

*Anth.* I think to see

*Psalm* xxvi.

DOMINUS illuminatio mea, et salus mea; quem timebo?

THE Lord is my light and my salvation; whom shall I fear?

Dominus protector vitæ meæ; a quo trepidabo.

The Lord is the protector of my life; who shall make me tremble?

Dum appropriant super me nocentes; ut edant carnes meas.

Whilst the wicked approach to me; to devour my flesh.

Qui tribulant me inimici mei; ipsi infirmati sunt, et ceciderunt.

My enemies that afflict me; themselves are weakened, and are fallen.

Si consistant adversum me castra; non timebit cor meum.

If camps stand against me; my heart shall not fear.

Si exurgat adversum me prælium; in hoc ego sperabo.

If battle rise up against me; in this will I hope

Unam petii a Domino, hanc requiram; ut inhabitem in domo Domini omnibus diebus vitæ meæ.

One thing have I asked of the Lord, this will I seek; that I may dwell in the house of the Lord the days of my life

Ut videam voluptatem Domini; et visitem templum ejus.

Quoniam abscondit me in tabernaculo suo; in die malorum protexit me in abscondito tabernaculi sui.

In petra exaltavit me; et nunc exaltavit caput meum super inimicos meos.

Circuivi, et immolavi in tabernaculo ejus hostiam vociferationis; cantabo et psalmum dicam Domino.

That I may see the delight of the Lord; and visit his temple.

Because he has hid me in his tabernacle; in the day of evils he has protected me in the secret of his tabernacle.

On a rock he has exalted me: and now he hath exalted my head above my enemies.

I have gone round, and have immolated in his tabernacle an host of loud acclamation; I will sing, and say a psalm to the Lord.

Exaudi, Domine, vocem meam, qua clamavi ad te; miserere mei, et exaudi me.

Tibi dixit cor meum, exquisivet te facies mea; faciem tuam, Domine, requiram.

Ne avertas faciem tuam a me; ne declines in ira a servo tuo.

Adjutor meus esto; ne derelinquas me, neque

Hear my voice, O Lord, wherewith I have cried to thee; have mercy on me, and hear me.

My heart has spoken to thee: my face has sought thee out; thy face, O Lord, I will seek.

Hide not thy face from me; turn not away in wrath from thy servant.

Be thou my helper, forsake me not, nor des

aspicias me, Deus salutaris meus.

Quoniam pater meus et mater mea dereliquerunt me; Dominus autem assumpsit me.

Legem pone mihi, Domine, in via tua; et dirige me in semitam rectam propter inimicos meos.

Ne tradideris me in animas tribulantium me; quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

Credo videre bona Domini in terra viventium.

Expecta Dominum, viriliter age; et confortetur cor tuum, et sustine Dominum.

Requiem æternam, &c.

*Ant.* Credo videre bona Domini in terra viventium.

*V.* Collocet eos Dominus cum principibus.

*R.* Cum principibus populi sui.

pise me, O God my Saviour.

Because my father and my mother have forsaken me; but the Lord has received me.

Set me a law; O Lord, in thy way; and direct me in the right paths because of thy enemies.

Deliver me not to the will of them that afflict me; because unjust witnesses have risen up against me, and iniquity has lied to itself.

I believe I shall see the good things of the Lord in the land of the living.

Expect the Lord, do manfully, and let thy heart take courage, and expect the Lord.

Grant them eternal rest, &c.

*Anth.* I think to see the good things of the Lord in the land of the living.

*V.* May the Lord place them with the princes.

*R.* With the princes of his people.

Pater noster, *secreto*. Our Father, &c., in secret.

*The Fourth Lesson. Job* xiii.

RESPONDE mihi: quantas habeo iniquitates, et peccata; scelera mea, atque delicta ostende mihi. Cur faciem tuam abscondis, et arbitraris me inimicum tuum? Contra folium, quod vento rapitur, ostendis potentiam tuam, et stipulam siccam persequeris. Scribis enim contra me amaritudines, et consumere me vis peccatis adolescentiæ meæ. Posuisti in nervo pedem meum, et observasti omnes semitas meas, et vestigia pedum meorum considerasti. Qui quasi putredo consumendus sum, et quasi vestimentum quod comeditur a tinea.

ANSWER me; how many iniquities and sins I have; my crimes and my offences show me. Why dost thou hide thy face, and esteem me thy enemy? Against the leaf that is carried away with the wind, thou showest thy power, and pursuest a dry straw. For thou writest bitter things against me, and hast a mind to consume me for the sins of my youth. Thou hast put my feet in the stocks, and hast observed all my paths and hast considered the steps of my feet. Who as rottenness am to be consumed, and as a garment that is eaten by the moth.

℟. Memento mei, Deus, quia ventus est vita mea; ℟. Remember me, O God, because my life is

*nec aspiciat me visus hominis.

*V.* De profundis clamavi ad te, Domine; Domine, exaudi vocem meam. *Nec aspiciat.

but wind; *nor may the sight of man behold me.

*V.* From the depths I have cried to thee, O Lord: Lord, hear my voice. *Nor may.

*The Fifth Lesson.* *Job* xiv.

HOMO natus de muliere, brevi vivens tempore, repletis multis miseriis. Qui quasi flos egreditur, et fugit velut umbra, et nunquam in eodem statu permanet. Et dignum ducis super hujuscemodi aperire oculos tuos, et adducere eum tecum in judicium? Quis potest facere mundum de immundo conceptum semine? Nonne tu qui solus es? Breves dies hominis sunt, numerus mensium ejus apud te est. Constituisti terminos ejus, qui præteriri non poterunt. Recede paululum ab eo, ut quiescat, donec optata veniat, sicut mercenarii dies ejus.

MAN born of a woman, living a short time, is filled with many miseries Who as a flower comes forth, and is destroyed, and flies away as a shadow, and never abides in the same state. And dost thou count it a worthy thing, to open thy eyes on such a one, and to bring him with thee into judgment? Who can make him clean that is conceived of unclean seed? Is it not thou who only art? The days of man are short, the number of his months is with thee: thou hast appointed his limits, which cannot be passed. Depart a little

from him, that he may rest, till his wished-for day comes, even as that of the hired man.

*R.* Hei mihi, Domine, quia peccavi nimis in vita mea; quid faciam, miser ubi fugiam, nisi ad te, Deus meus? *Miserere mei dum veneris in novissimo die.

*R.* Woe is me, O Lord, because I have sinned exceedingly in my life; O wretch, what shall I do, whither shall I fly to thee my God? *Have mercy on me when thou comest at the latter day.

*V.* Anima mea turbata est valde; sed tu, Domine, succurre ei. *Miserere mei.

*V.* My soul is greatly troubled; but thou, O Lord, succour it. *Have mercy on me.

*The Sixth Lesson. Job* xiv.

QUIS mihi hoc tribuat, ut in inferno protegas me, et abscondas me, donec pertranseat furor tuus, et constitu as mihi tempus, in quo recorderis mei? Putasne mortuus homo rursum vivat? Cunctis diebus, quibus nunc milito; expecto donec venit immutatio mea. Vocabis me, et ego respondebo

WHO will grant me this, that in hell thou protect me, and hide me till thy fury pass away, and appoint me a time wherein thou wilt remember me? Shall a man that is dead, thinkest thou, live again? All the days, in which I am now in warfare; I expect till my change comes. Thou shalt

tibi; opera manuum tuarum porriges dexteram Tu quidem gressus meos dinumerasti, sed parce peccatis meis.

call me, and I shall answer thee; to the work of thy hands, thou shalt stretch out thy right hand. Thou indeed hast numbered my steps, but spare my sins.

*R.* Ne recorderis peccata mea, Domine, dum veneris judicare sæculum per ignem.

*R.* Remember not my sins, O Lord, when thou shalt come to judge the world by fire.

*V.* Dirige, Domine, Deus meus, in conspectu tuo viam meam. *Dum veneris judicare sæculum per ignem.

*V.* Direct, O Lord, my God, my way in thy sight. *When thou shalt come to judge the world by fire.

*V.* Requiem æternam dona eis Domine, et lux perpetua luceat eis; *Dum veneris.

*V.* Grant them eternal rest, O Lord, and let perpetual light shine on them; *When.

*Here the* Lauds *are recited, when the second Nocturn only is said.*

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## IN THE THIRD NOCTURN

*On Wednesdays and Saturdays.*

*Ant.* Complaceat. *Anth.* May it please thee.

*Psalm* xxxix.

EXPECTANS expec- EXPECTING I ex

tavi Dominum, et intendit mihi.

Et exaudivit preces meas; et eduxit me de lacu miseriæ, et de luto fæcis.

Et statuit supra petram pedes meos; et direxit gressus meos.

Et immisit in os meum canticum novum, carmen Deo nostro.

Videbunt multi, et timebunt; et sperabunt in Domino.

Beatus vir, cujus est nomen Domini spes ejus; et non respexit in vanitates, et insanias falsas.

Multa fecisti tu, Domine, Deus meus, mirabilia tua; et cogitationibus tuis non est qui similis sit tibi.

Annuntiavi, et locutus sum; multiplicati sunt super numerum.

Sacrificium, et oblationem noluisti; aures autem perfecisti mihi.

pected the Lord; and he has heard me.

He heard my prayers; and brought me out of the lake of misery, and from the mire of dregs.

And he has set my feet upon a rock; and has directed my steps.

And he has put a new song into my mouth; a song to our God.

Many shall see, and shall fear; and they shall hope in the Lord.

Blessed is the man, whose hope is the name of the Lord; and has not regarded vanities, and false madness.

Thou hast done many wonderful things, O Lord my God; and in thy thoughts there is none like to thee.

I have declared, and have spoken; they are multiplied above number.

Sacrifice, and oblation thou wouldst not; but ears thou hast perfected to me

Holocaustum, et pro peccato non postulasti; tunc dixi: ecce venio.

In capito libri scriptum est de me, ut facerem voluntatem tuam; Deus meus, volui, et legem tuam in medio cordis mei.

Annuntiavi justitiam tuam in ecclesia magna; ecce labia mea non prohibebo, Domine, tu scisti.

Justitiam tuam non abscondi in corde meo: veritatem tuam salutare tuum dixi.

Non abscondi misericordiam tuam et veritatem tuam; a concilio multo.

Tu autem, Domine, ne longe facias miserationes tuas a me; misericordia tua, et veritas tua semper susceperunt me.

Quoniam circumdederunt me mala, quorum non est numerus; comprehenderunt me iniquitates meæ, et non potui ut videre.

Holocaust, and for sin thou didst not require; then said I: behold I come.

In the head of the book it is written of me, that I shall do thy will; my God, I am willing, and have thy law in the midst of my heart.

I have declared thy justice in the church; behold I will not stay my lips, Lord, thou hast known it.

Thy justice I have not hid in my heart; thy truth and thy salvation I have spoken.

I have not hidden thy mercy and truth; from the great council.

But thou, O Lord, remove not thy compassion far from me; thy mercy and thy truth have always received me.

Because evils without number have encompassed me; my iniquities have overtaken me, and I was not able to see

Multiplicatæ sunt super capillos capitis mei; et cor meum dereliquit me.

They are multiplied above the hairs of my head: and my heart has forsaken me.

Complaceat tibi Domine, ut eruas me; Domine, ad adjuvandum me respice.

May it please thee, O Lord, to deliver me; Lord, have regard to help me

Confundantur et revereantur simul, qui quærunt animam meam, ut auferant eam.

Let them be confounded, and ashamed together, who seek my soul; to take it away.

Convertantur retrorsum, et revereantur; qui volunt mihi mala.

Let them be turned backward, and be ashamed; who desire evils to me.

Ferant confestim confusionem suam; qui dicunt mihi; Euge, Euge.

Let them forthwith receive their confusion; who say to me, Well, Well.

Exultent, et letentur super te omnes quærentes te; et dicant semper; magnificetur Dominus, qui diligunt salutare tuum.

Let all that seek thee, rejoice and be glad in thee; and let them that love thy salvation, say always, the Lord be magnified.

Ego autem mendicus sum, et pauper; Dominus sollicitus est mei.

But I am needy, and poor; the Lord is careful of me.

Adjutor meus et protector meus tu es; Deus meus, ne tardaveris.

Thou art my helper and my protector; my God do not delay.

Requiem æternam, &c.

*Ant.* Complaceat tibi, Domine, ut eripias me; Domine, ad adjuvandum me respice.

*Ant.* Sana, Domine, animam meam.

Grant them eternal rest, &c.

*Anth.* May it please thee, O Lord, to deliver me; Lord, have regard to help me.

*Anth.* Heal my soul, O Lord.

*Psalm* xl.

BEATUS qui intelligit super egenum, et pauperem; in die male liberabit eum Dominus.

BLESSED is the man that thinks on the needy and poor; in the evil day the Lord will deliver him.

Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra; et non tradat eum in animam inimicorum ejus.

May the Lord preserve him and give him life, and make him blessed in the land; and deliver him not to the will of his enemies.

Dominus opem ferat illi super lectum doloris ejus: universum stratum ejus versasti in infirmitate ejus.

May the Lord help him on his bed of sorrow, thou hast turned all his couch to his infirmity

Ego dixi; Domine, miserere mei; sana animam meam; quia peccavi tibi.

I said: Lord, have mercy on me; heal my soul, because I have sinned against thee.

Inimici mei dixerunt mala mihi; quando mo-ri

My enemies have said evil things to me; when

etur et peribit nomen ejus.

Et si ingrediebatur, ut videret, vana loquebatur; cor ejus congregavit iniquitatem sibi.

Egrediebatur foras; et loquebatur in idipsum.

shall he die, and his name perish?

And if he came in to see, he spoke vain things; his heart assembled iniquity to himself.

He went forth; and spoke to the same purpose.

Adversum me susurrabant omnes inimici mei; adversum me cogitabant mala mihi.

Verbum iniquum constituerunt adversum me; numquid qui dormit, non adjicet ut resurgat?

All my enemies whisper against me; they thought evil against me.

They have made an unjust decree against me: but he that sleeps, shall not rise again!

Etenim homo pacis meæ, in quo speravi: qui edebat panes meos, magnificavit super me supplantationem.

For the man of my peace, in whom I hoped; who did eat my bread, has gloried in supplanting me.

Tu autem, Domine, miserere mei, et resuscita me; et retribuam eis.

But thou, O Lord, have mercy on me, and raise me up again; and I will repay them.

In hoc cognovi quoniam voluisti me; quoniam non gaudebit inimicus meus super me.

In this I have known that thou hast consented to me; because my enemy shall not rejoice over me.

Me autem propter in-

But thou hast received

nocentiam suscepisti: et confirmasti me in conspectu tuo in æternum.

me, because of my innocence; and thou hast confirmed me in thy sight for ever.

Benedictus Dominus Deus Israel a sæculo, et usque in sæculum; fiat, fiat.

Blessed be the Lord God of Israel from eternity to eternity; so be it so be it.

Requiem æternam, &c.

*Anth.* Grant them eternal rest, &c.

*Ant.* Sana, Domine, animam meam; quia peccavi tibi.

*Anth.* Heal my soul, O Lord, because I have sinned against thee.

*Ant.* Sitivit.

*Ant.* My soul.

*Psalm* xli.

QUEMADMODUM desiderat cervus ad fontes aquarum; ita desiderat anima mea ad te Deus.

EVEN as the hart thirsts after the fountains of waters; so does my soul thirst after thee, O God.

Sitivit anima mea ad Deum fortem vivum;—quando veniam, et apparebo ante faciem Dei.

My soul has thirsted after the mighty living God; when shall I come, and appear before the face of God?

Fuerunt mihi lacrymæ meæ panes die ac nocte; dum dicitur mihi quotidie; ubi est Deus tuus:

My tears have been my bread day and night; whilst it is said to me daily; Where is thy God?

Hæc recordatus sum, et effudi in me animam meam; quoniam transibo in

These things I remembered, and have poured out my soul within me;

locum tabernaculi admirabilis, usque ad domum Dei.

In voce exultationis, et confessionis; sonus epulantis.

Quare tristis es anima mea; et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei, et Deus meus.

Ad meipsum anima mea conturbata est; propterea memor ero tui de terra Jordanis, et Hermoniin a monte modico.

Abyssus abyssum invocat; in voce cataractarum tuarum.

Omnia excelsa tua et fluctus tui super me transierunt.

In die mandavit Dominus misericordiam suam; et nocte canticum ejus.

Apud me oratio Deo vitæ meæ; dicam Deo

because I shall pass to the place of a wonderful tabernacle, even to the house of God.

In the voice of joyfulness and confession; the sound of one who feasts.

Why art thou sorrowful, my soul; and why dost thou trouble me?

Hope in God, for I will still confess him; the salvation of my countenance and my God.

My soul is troubled within myself; therefore will I be mindful of thee, from the land of Jordan and Hermon, from the little mountain.

Abyss calls upon abyss, in the noise of thy waterfalls.

All thy high things and thy waves have passed over me.

In the day the Lord hath commanded his mercy; and in the night his song.

With me is prayer to the God of my life; I will

susceptor meus es.

Quare oblitus es mei, et quare contristatus incedo; dum affligit me inimicus.

Dum confringuntur ossa mea: exprobaverunt mihi, qui tribulant me, inimici mei.

Dum dicunt mihi persingulos dies; ubi est Deus tuus? Quare tristis es anima mea, et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei et Deus meus.

Requiem æternam, &c.

say to God thou art my defender.

Why hast thou forgot me, and why go I sorrowful; whilst my enemy afflicts me?

Whilst my bones are broken; my enemies that afflict me, have upbraided me.

Whilst they said to me every day: Where is thy God? Why art thou sorrowful, O my soul, and why dost thou trouble me?

Hope in God, for I will still confess him; the salvation of my countenance and my God.

Grant them eternal rest, &c.

*Ant.* Sitivit anima mea ad Deum vivum; quando veniam, et apparebo ante faciem Domini?

*Anth.* My soul has thirsted after the living God; when shall I come and appear before the face of the Lord?

*V.* Ne trades bestiis animas confitentes tibi.

*V.* Deliver not to beasts the souls that confess thee.

*R.* Et animas pauperum tuorum ne obliviscaris in finem.

*R.* And the souls of thy poor forget not to the end.

Pater noster, &c. *Totum secreto.*

Our Father, &c. *All in secret.*

*The Seventh Lesson. Job* xvii.

SPIRITUS meus attenuabitur, dies mei breviabuntur, et solum mihi super est sepulchrum.—Non peccavi; et in amaritudinibus moratur oculus meus. Libera me, Domine, et pone me juxta te, cujusvis manus pugnet contra me. Dies mei transierunt, cogitationes meæ dissipatæ sunt, torquentes cor meum. Noctem verterunt in diem, et rursum post tenebras spero lucem. Si sustinuero infernus domus mea est, et in tenebris stravi lectulum meum. Putredini dixi; pater meus es; mater mea, et soror mea vermibus. Ubi est ergo nunc præstolatio mea, et patientiam meam, quis considerat?

MY spirit shall be humbled; my days shall be shortened, and the grave only remains for me. I have not sinned, and my eye abides in bitterness. Deliver me, O Lord, and set me beside thee, and let any man's hand fight against me. My days are passed, my thoughts are dissipated, tormenting my heart. Night they have turned into day, and again after darkness I hope for light. If I shall expect hell is my house, and in darkness I have made my bed. I have said to rottenness: thou art my father; my mother and sister, to the worms. Where then is now my expectation, and my patience who considers?

*R.* Peccantem me quo-

*R.* The fear of death

tidie, et non me pœnitentem timor mortis conturbat me; *quia in inferno nulla est redemptio, miserere mei, Deus, et salva me.

*V.* Deus, in nomine tuo salvum me fac, et in virtute tua libera me; *quia in inferno.

troubles me; sinning daily and not repenting; *because in hell there is no redemption, have mercy on me, O God, and save me.

*V.* O God, in thy name save me, and in thy strength deliver me; *because in hell.

*The Eighth Lesson.* *Job* xix.

PELLI meæ, consumptis carnibus, adhæsit os meum; et derelicta sunt tantummodo labia circa dentes meos. Miseremini mei, miseremini mei, saltem vos amici mei, quia manus Domini tetigit me. Quare persequimini me sicut Deus, et carnibus meis saturamini? Quis mihi tribuat, ut scribantur sermones mei? Quis mihi det, ut exarentur in libro stylo ferreo, et plumbi lamina, vel scelte sculpantur in silice? Scio enim quia redemptor meus vivit, et in novissimo die de

MY flesh being consumed, my bone has cleaved to my skin, and there are left only lips about my teeth. Have mercy on me, have mercy on me, at least you my friends, because the hand of the Lord has touched me. Why do you persecute me as God, and are glutted with my flesh? Who will grant me that my words may be written? Who will grant that they may be drawn in a book, with an iron pen, and on a plate of lead, or else be graven with steel on a

terra surrecturus sum; et rursum circumdabor pelle mea, et in corne mea videbo Deum salvatorem meum; quem visurus sum ego ipse, et oculi mei conspecturi sunt, et non alius; reposita est hæc spes mea in sinu meo.

flint stone? For I know that my Redeemer lives, and that in the last day I shall rise out of the earth; and I shall be encompassed again with my skin, and in my flesh I shall see God my Saviour, whom I myself shall see, and my eyes shall behold and not another; this my hope is laid up in my bosom.

*R.* Domine, secundum actum meum noli me judicare; nihil dignum in conspectu tuo egi; ideo deprecor majestatem tuam, *ut tu, Deus, deleas iniquitatem meam.

*R.* Judge me not, O Lord, according to my deeds, for I have done nothing worthy in thy sight; therefore I beseech thy majesty, *that thou, O God, mayest blot out my iniquity.

*V.* Amplius lava me, Domine ab injustitia mea; et a delicto meo munda me. *Ut tu, Deus.

*V.* Wash me, O Lord, yet more from my injustice, and cleanse me from my sin. *That.

*The Ninth Lesson. Job* x.

QUARE de vulva eduxisti me? qui utinam consumptus essem; ne oculus me videret. Fuis-

Why didst thou bring me forth out of the womb? Who would to God I had been consumed, that eye

sem quasi non essem, de utero translatus ad tumulum. Numquid non pauca sit dierum meorum finietur brevi? Dimitte ergo me, ut plangam paululum dolorem meum; antequam vadam, et non revertar, ad terram tenebrosam, et opertam mortis caligine, terram miseriæ et tenebrarum, ubi umbra mortis, et nullus ordo, sed sempiternus horror inhabitat.

might not see me. I had been as if I were not, translated from the womb to the grave. Shall not the fewness of my days be shortly ended? Suffer me then that I may a little lament my sorrow, before I go, and return not, unto the dark land, that is covered with the mist of death, a land of misery and darkness, where the shadow of death and no order, but everlasting horror, inhabits.

*R.* Libera me, Domine, de viis inferni, qui portas æreas confregisti; et visitasti infernum, et dedisti eis lumen, ut viderent te *qui erant in onus tenebrarum.

*R.* Deliver me, O Lord, from the ways of hell, who hast broken the brazen gates, and hast visited hell, and hast given light to them, that they may behold thee *who were in the pains of darkness.

*V.* Clamantes et dicentes: advenisti Redemptor noster. *Qui erant.

*V.* Crying, and saying: thou art come, O our Redeemer. *Who were.

*V.* Requiem æternam dona eis Domine, et lux perpetua luceat eis. *Qui erant.

*V.* Grant them eternal rest, O Lord, and let perpetual light shine on them. *Who were

*This is always said in the Week Day Office. But the following* Responsory *is said only on* All-Souls Day, *and when the three* Nocturns *are said together, as before, p.* 113.

*R.* Libera me, Domine, de morte æterna, in die illa tremenda, †quando cœli movendi sunt et terra: *dum veneris judicare sæculum per ignem.

*R.* Deliver me, O Lord, from eternal death, in that dreadful day †when the heavens and earth are to be moved, *when thou shalt come to judge the world by fire.

*V.* Tremens factus sum ego, et timeo, dum discussio venerit atque ventura ira. †Quando cœli movendi sunt et terra; *dum veneris judicare.

*V.* I tremble and do fear when the examination is to be, and thy wrath to come. †When the heavens and earth are to be moved; *when thou.

*V.* Dies illa, dies iræ, calamitatis et miseriæ, dies magna et amara valde. *Dum veneris judicare.

*V.* That day is the day of anger, of calamity, and of misery, a great day and very bitter. *When thou.

*V.* Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

*V.* Grant them eternal rest, O Lord, and let perpetual light shine on them.

*R.* Libera me, Domine, de morte æterna, in die illa tremenda, †quando cœli movendi sunt et terra. *dum veneris judicare.

*R.* Deliver me, O Lord, from eternal death, in that dreadful day, †when the heavens and earth are to be moved, *when thou.

## AT LAUDS.

*Ant.* Exultabunt Domino ossa humiliata.

*Anth.* The humbled bones shall rejoice in our Lord.

*Psalm* l.

MISERERE mei, Deus; secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum; dele iniquitatem meam.

Amplius lava me ab iniquitate mea; et à peccato meo munda me.

Quoniam iniquitatem meam ego cognosco; et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci; ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim iniquitatibus conceptus sum; et in peccatis concepit me mater mea.

HAVE mercy on me, O God; according to thy great mercy.

And according to the multitude of thy tender mercies blot out my iniquities.

Wash me yet more from my iniquity, and cleanse me from my sin.

Because I know my iniquity; and my sin is always against me.

To thee only have I sinned, and have done evil before thee, that thou mayest be justified in thy words, and overcome when thou art judged.

For behold I was conceived in iniquities; and in sins my mother conceived me.

Ecce enim veritatem dilexisti; incerta et occulta sapientiæ tuæ manifestasti mihi.

For behold thou hast loved truth; the uncertain and hidden things of thy wisdom thou hast manifested to me.

Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

Thou wilt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me and I shall be made whiter than snow.

Auditui meo dabis gaudium et lætitiam; et exultabunt ossa humiliata.

To my hearing thou wilt give joy and gladness; and the humbled bones shall rejoice.

Averte faciem tuam a peccatis meis; et omnes iniquitates meas dele.

Turn away thy face from my sins; and blot out all my iniquities.

Cor mundum crea in me, Deus; et spiritum rectum innova in visceribus meis.

Create a clean heart in me, O God; and renew a right spirit within my bowels.

Ne projicias me a facie tua; et spiritum sanctum tuum ne auferas a me.

Cast me not away from thy face; and take not away thy holy spirit from me.

Redde mihi lætitiam salutaris tui; et spiritu principali confirma me.

Restore to me the joy of thy salvation; and confirm me with a perfect spirit.

Docebo iniquos vias tuas; et impii ad te con-

I will teach thy ways to the unjust; and the

rtentur

Libera me de sanguinibus, Deus, Deus salutis meæ; et exultabit lingua mea justitiam tuam.

Domine, labia mea aperies; et os meum annuntiabit laudem tuam.

Quoniam si voluisses, sacrificium dedissem utique; holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus; cor contritum et humiliatum, Deus non despices.

Benigne fac, Domine, in bona voluntate tua Sion; ut ædificentur muri Jerusalem.

nc acceptabis sacrium justitiæ, oblationes, et holocausta: tunc imponent super altare tuum vitulos.

Requiem æternam, &c.

impious shall be converted to thee.

Deliver me from blood, O God, the God of my salvation; and my tongue shall extol thy justice.

Lord, thou wilt open my lips; and my mouth shall declare thy praise.

Because if thou wouldst have had sacrifice, I had verily given it; with holocausts thou wilt not be delighted.

An afflicted spirit is a sacrifice to God; a contrite and humble heart, O God, thou wilt not despise.

Deal favorably, O Lord, in thy good will with Sion; that the walls of Jerusalem may be built up.

Then wilt thou accept a sacrifice of justice, oblations, and holocausts; then shall they lay calves on thy altar.

Grant them eternal rest, &c.

*Ant* Exultabunt Domi

*Anth.* The humbled

no ossa humiliata.

*Ant.* Exaudi.

bones shall rejoice in the Lord.

*Anth.* Hear.

*Psalm* lxiv.

TE decet hymnus, Deus, in Sion; et tibi reddetur votem in Jerusalem.

A HYMN, O God, becomes thee in Sion: and a vow shall be rendered to thee in Jerusalem.

Exaudi orationem meam; ad te omnis caro veniet.

Hear my prayer; all flesh shall come to thee.

Verba iniquorum prævaluerunt super nos: et impietatibus nostris tu propitiaberis.

The words of the wicked have prevailed over us; and thou wilt be propitious to our impieties.

Beatus, quem elegisti, et assumpsisti; inhabitabit in atriis tuis.

Blessed is he whom thou hast chosen and taken; he shall dwell in thy courts.

Replebimur in bonis domus tuæ; sanctum est templum tuum, mirabile æquitate.

We shall be filled with the good things of thy house; holy is thy temple; wonderful in equity.

Exaudi nos, Deus, salutaris noster; spes omnium finium terræ, et in mari longe.

Hear us, O God, our Saviour; the hope of all the bounds of the earth, and in the sea afar off.

Præparans montes in virtute tua, accinctus potentia, qui conturbas pro

Preparing mountains in thy strength, girded with power; who troublest the

fundum maris, sonum fluctuum ejus.

depth of the sea, the sound of its waves.

Turbabuntur gentes, et timebunt qui habitant terminos a signis tuis; exitus matutini, et vespere delectabis.

The nations shall be troubled, and they that inhabit the borders shall be afraid of thy signs the end of the morning and evening thou shalt delight.

Visitasti terram, et inebriasti eam; multiplicasti locupletare eam.

Thou hast visited the earth, and hast inebriated it; thou hast greatly enriched it.

Flumen Dei repletum est aquis, parasti cibum illorum; quoniam ita est præparatio ejus.

The river of God is replenished with waters, thou hast prepared their meat; because so is the preparation thereof.

Rivos ejus inebria, multiplica, genimina ejus; in stillicidis ejus lætabitur germinans.

Inebriate its rivers, multiply its fruits; in its drops it shall rejoice springing.

Benedices cornæ anni benignitatis tuæ; et campi tui replebuntur ubertate.

Thou wilt bless the circle of the year of thy goodness; and thy fields shall be filled with plenty.

Pinguescent speciosa deserti; et exultatione colles accingentur.

The beautiful places of the desert shall be fat; and the little hills encompassed with joy.

Induti sunt arietes ovi-

The rams of the sheep

um, et valles abundabunt frumento; clamabunt, etenim hymnum dicent.

are clothed, and the valleys shall abound with corn; they shall cry out, yes they shall sing a hymn.

Requiem æternam dona eis, Domine.

Grant them eternal rest, &c.

*Ant.* Exaudi, Domine, orationem meam; ad te omnis caro veniet.

*Anth.* Hear my prayer, O Lord, all flesh shall come to thee.

*Ant.* Me suscepit, Domine.

*Anth.* Thy right hand.

*Deus, Deus, &c.*

*O God, &c., page* 71.

Requiem æternam, &c.

Grant them eternal rest, &c.

*Ant.* Me suscepit dextera tua, Domine.

*Anth.* Thy right hand, O Lord, has received me.

*Ant.* A porta inferi.

*Anth.* From the gate

*The Song of* Ezechias. Isaias xxxviii.

EGO dixi; in dimidio dierum meorum vadam ad portas inferi.

I HAVE said; in the midst of my days I shall go to the gates of hell.

Quæsivi residuum annorum meorum; dixi, non videbo Dominum Deum in terra viventium.

I have sought the residue of my years; I have said, I shall not see the Lord God in the land of the living.

Non aspiciam hominem ultra; et habitatorem quietis.

I shall behold man no more; and the inhabitant of my rest.

Generatio mea ablata

My generation is taken

est, et convoluta est a me; quasi tabernaculum pastorum

Præcisa est velut a texente, vita mea; dum adhuc ordirer, succidit me; de mane usque ad vesperam finies me.

Sperabam usque ad mane; quasi leo sic contrivit omnia ossa mea.

De mane usque ad vesperam finies me; sicut pullus hirundinis sic clamabo, meditabor ut columba.

Attenuati sunt oculi mei: suspicientes in excelsum.

Domine, vim patior, responde pro me; quid dicam aut quid respondebit mihi, cum ipse fecerit?

Recogitabo tibi omnes annos meos; in amaritudine animæ meæ.

Domine, si sic vivitur et in talibus vita spiritus mei, corripies me, et vivificabis me; ecce in pace

away, and is folded up for me; as the tent of shepherds.

My life is cut off as by a weaver; whilst I yet began, he cut me off; between morning and night thou wilt make an end of me.

I hoped until the morning; as a lion so has he broken all my bones.

Between morning and evening thou wilt make an end of me; as a young swallow so will I cry, I will meditate as a dove.

My eyes are weakened; looking up on high.

Lord, I suffer violence, answer for me; what shall I say, or what shall he answer me, whereas himself has done it?

I will relate to thee all my years; in the bitterness of my soul.

Lord, if man's life be such, and the life of my spirit in such things, thou shalt chastise me, and en-

amaritudo mea amarissima.

liven me; behold in peace is my bitterness most bitter.

Tu autem eruisti animam meam, ut non periret; projecisti post tergum tuum omnia peccata mea.

But thou hast delivered my soul, that it should not perish; thou hast cast all my sins behind thy back.

Quia non infernos confitebitur tibi, neque mors laudabit te; non expectabunt, qui descendunt in lacum, veritatem tuam.

Because hell shall not confess thee, neither shall death praise thee; they that go down into the lake, shall not expect thy truth.

Vivens, vivens ipse confitebitur tibi, sicut et ego hodie; pater filiis notam faciet veritatem tuam.

He that lives, he that lives shall confess thee, as I do this day; the father shall make thy truth known to the children.

Domine, salvum me fac; et psalmos nostros cantabimus cunctis diebus vitæ nostræ, in domo Domini.

Lord save me; and we will sing our psalms all the days of our life in the house of our Lord.

Requiem æternam, &c.

Grant him eternal rest. &c.

*Ant.* A porta inferi, erue, Domine, animam meam.

*Anth.* From the gate of hell, deliver my soul, O Lord.

*Ant.* Omnis spiritus

*Anth.* Let every spirit

*Laudate, &c., page* 77.

Requiem æternam, &c. Grant them eternal rest, &c.

*Ant.* Omnis spiritus laudet Dominum. *Anth.* Let every spirit praise the Lord.

*V.* Audivi vocem de cœlo dicentem mihi: *V.* I heard a voice from heaven saying to me:

*R.* Beati mortui qui in Domino moriuntur. *R.* Blessed are the dead that die in the Lord.

*Ant.* Ego sum resurrectio. *Anth.* I am the resurrection.

*Benedictus, &c.*, or *Blessed, &c., page* 83.

Requiem æternam, &c. Grant them eternal rest, &c.

*Ant.* Ego sum resurrectio, et vita; qui credit in me, etiam si mortuus fuerit, vivet; et omnis qui vivit, et credit in me, non morietur in æternum. *Anth.* I am the resurrection, and the life; he that believes in me, though he be dead, shall live; and every one that lives, and believes in me, shall never die.

*The following Prayers are said kneeling, when the Office is not a Double.*

Pater noster, *secreto.* Our Father, &c., *in secret.*

*V.* Et ne nos inducas in tentationem. *V.* And lead us not into temptation.

*De profundis, &c.*, or *From the depths, &c., page* 117.

*R.* Sed libera nos a malo. *R.* But deliver us from evil.

℣. A porta inferi.

℟. Erue Domine animas eorum.

℣. Requiescant in pace.

℟. Amen.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.
Oremus.

℣. From the gates of hell.

℟. Deliver their souls, O Lord.

℣. May they rest in peace.

℟. Amen.

℣. O Lord hear my prayer.

℟. And let my cry come to thee.

℣. The Lord be with you.

℟. And with thy spirit
Let us pray.

*Prayer said after the departure of a Sodalist.*

ABSOLVE, quæsumus, Domine, animam famuli tui (*vel* famulæ tuæ) N. uti defunctus (*vel* defuncta) sæculo tibi vivat: et quæ per fragilitatem carnis humana conversatione commisit, tu venia misericordissimæ pietatis absterge: per Dominum nostrum Jesum Christum Filium tuam, qui tecum vivit et regnat in unitate Spiritus Sanct' Deus per

ABSOLVE, we beseech thee, O Lord, the soul of thy servant N. that being dead to the world, he (*or* she) may live to thee; and whatever he (*or* she) has committed through human frailty, do thou wipe away by the pardon of thy most merciful goodness; thro' our Lord Jesus Christ thy Son, who livest and reignest with thee in the unity

mnia sæcula sæculorum. of the Holy Ghost, God, world without end.

*R.* Amen. *R.* Amen.

*For the other Prayers, see page* 122.

*V.* Requiem, &c. *V.* Grant them, &c.

*V.* Requiescant, &c *V.* And let perpetual, &c.

*R.* Amen *R.* Amen

# ORIGIN,

## PRIVILEGES AND RULES

### *Of the Sodality of the Blessed Virgin Mary.*

"Where two or three persons are united in my name," says our Divine Saviour, "I am in the midst of them."—*St. Matthew.*

The first Sodality of the Blessed Virgin, which was formed in Rome in 1563, owes its origin to the zealous exertions of Leo John Lera Flammingue, a Father of the Society of Jesus, who was then teaching in the Roman college. This holy and learned man collected youths and placed them under the special protection of the Blessed Virgin. The pious and exemplary conduct of the first sodalists caused associations of a similar nature soon to spread from Rome to every part of the Christian world. Rectors introduced them in the colleges placed under their care, and pastors into their respective congregations.

In 1584, in an encyclical letter, Pope Gregory the XIII. approved the sodality established in Rome, and extended to all the faithful the privilege of becoming members; he wished that the sodality of

the Roman College should be, as it were, the mother and centre of all the others, and he gave to the General of the Society of Jesus and to those of his brethren entrusted with the care of a Sodality, all the necessary powers to direct these pious associations.

Pope Sixtus V., Gregory XV., Clement VIII., Benedict XIV., Clement XIII., and Pius VII., &c., have enriched the Blessed Virgin's Sodality with Indulgences, and extolled its utility in the warmest manner. Soon after its institution, it numbered among its members, Popes, Cardinals, Bishops, and many most zealous and learned clergymen, and likewise many secular Princes, Magistrates, and men distinguished in every class of society. Among the saints who have sanctified themselves by a faithful compliance with the rules of the Sodality, of which they were members, we might mention St. Charles Borromeo, St. Francis of Sales, St. Aloysius, St Stanilaus Kotska, &c.

Clergymen wishing to form a Sodality should write to Rome to the General of the Society of Jesus, to have it aggregated to that of the Roman College, and thus enjoy its indulgences and privileges; but he should previously choose for his Sodality a title taken from one of the five principal festivals of the Blessed Virgin, namely: the *Immaculate Conception Nativity, Annunciation, Purification* and *Assumption;* to which title may be added one Saint. Both festivals will be for the sodality a feast of the first class. If the Director of a newly formed Sodality is not yet a Sodalist, he should before receiving any other

first recite himself the formula of admission, holding as usual, a lighted taper in his hand.

A Sodalist, who should have changed his residence for another city where the Sodality should likewise exist, shall, if his conduct has continued irreprehensible, be received, as a Sodalist, without any new probation.

Though each Sodality is usually composed merely of Postulant and Sodalists, however in order to keep a holy spirit of fervour and laudable emulation, the members of some sodalities are divided into four classes. The first includes the Postulants; the second, the candidates, or those who are in their second probation; they are placed between the Postulants and the Sodalists: they do not yet vote, but they recite before the altar a formula, in which they express their desire of deserving by their good conduct, to be admitted into the Sodality: the third class is composed of the Sodalists, and the fourth of the senior Sodalists, who are chosen by the Director and Prefect among the most pious and zealous Sodalists, and among whom the candidates for the chief offices of the Sodality are selected. In several countries sodalities in honor of the Holy Angels have been established, composed of youths, who having made their first communion, are too young yet to be received in the Blessed Virgin's Sodality

# GENERAL RULES

## TO BE OBSERVED BY EACH SODALIST.

1 The glorious Virgin, Mother of God, being the principal protectress of the Congregations or Sodalities, erected in her honor, and having an extreme tenderness for all those who make a public profession of being entirely devoted to her service, the Sodalists should not be content to have in her all possible confidence, and to give her the respect she deserves: they should moreover imitate her admirable virtues, and during the whole course of their lives, one of their most usual occupations should be to exhort one another to make known, her power with God, to augment her glory and serve her with fidelity. This solid devotion towards the Blessed Virgin cannot be better preserved than by a diligent observance of these rules.

2. The Sodality shall be governed by a Spiritual Father, called the Father Director, a Prefect, and two Assistants. There shall be, moreover, a Secretary and six or twelve Consultors, according to the direction of the Father Director whose duty it shall be to nominate those whom he may deem most proper to further the good of the Sodality. These officers are chosen annually, or oftener, as the Father Director shall think fit. All the Sodalists must endeavor to show that deference and submission to their Father Director, which his station exacts, nor must they forget to manifest their re-

spect for the Prefect, and other subordinate officers, in whatever concerns their respective duties in the Sodality.

3. As the end of the Sodality is virtue and Christian piety, and progress in the study of literature and science, for the attainment of which the frequentation of the holy Sacraments is very useful, whoever will wish to be admitted into this Sodality will, before his admission, make a general confession of his whole life, if he have not yet made any, or from the last general confession; all however to depend upon the discretion of their Father Confessor.

4. Moreover all the Sodalists will go to Confession and Communion on the first Sunday of every month, and will do the same on other certain days consecrated to our Lord and His Blessed Mother, to wit: at Christmas, Circumcision, Resurrection, Ascension, Pentecost and Corpus Christi, and on the Nativity, Immaculate Conception, the Annunciation, Purification and Assumption, the feast of All Saints and of their Patron. Besides these days prescribed by the Rules, it is recommended that they should frequently and devoutly participate of the Most Holy Sacrament.

5. On Sundays and Holydays of Obligation, all should assemble in the morning in the place appointed for the Sodality, where they should spend some time in spiritual things, according to the direction of the Father Director. And none should introduce any one without his permission to the spiritual exercise of the Sodality.

6. Before commencing any thing of importance in the Sodality, they should recite the Hymn *Veni Creator*, with the antiphon verse and prayer of the Blessed Virgin, according to the time, as used in the Church at the end of the Divine Office.

7. It would be most proper, if they could every day be present at the Holy Sacrifice of the Mass; but on Sundays and Holydays of Obligation, when they are to receive the Holy Sacrament, they should approach together the Altar, and should spend at least a quarter of an hour in thanksgiving, and not go away immediately, as many inconsistently do.

8. Every morning as soon as they rise, after having returned thanks for the general and particular favors conferred on them by their good God, they will recite three times, Our Father and Hail Mary, in honor of the Most Holy Trinity; and once the Apostles' creed, and Hail, Holy Queen. They are also requested to spend at least a quarter of an hour in mental prayer, using for this purpose the book appointed them by their Father Confessor.

9. Every evening before retiring to rest, they will make an examine of conscience, and say three times the Our Father and Hail Mary, and once the Psalm: Out of the depths, for the souls of the Faithful departed. And all are advised, since they make greater profession of piety than others, to be also more diligent than others in pious and Christian actions, as frequent confession and communion, the reading of the Office of the Blessed Virgin, reciting

the Rosary, visiting the sick and other like Christian actions.

10. Those who on the appointed day should fail to attend the Sodality, will, as soon as convenient, inform the Director, why they were absent, to whom it will belong to judge, if their excuse be legitimate or not; and should there be any fault, they may be admonished in the manner he will think best.

11. If during the year it should be convenient to adorn the place of meeting better than usual, they should regard their state and condition. Nothing however of this kind should be determined on without the advice and approbation of the Father Director.

12. When any of the Sodalists shall fall sick, the Father Director will take care to send some one or two to visit him, and will strengthen him with the Holy Sacraments, and all the others will recommend him in their prayers. Should it chance that he should be called to a better life, all will recite together the Office of the Dead for the repose of his soul, or at least will recite it privately. And for the eight succeeding days they will hear a Mass, and recite the Psalm: Out of the depths; that he may be the sooner released from Purgatory, should the justice of God still find something to punish in him.

13. They should love one another with true charity, and therefore should avoid all quarrelsome plays, contentions, murmurings, and other faults which may hurt the good name of the Sodality. It

is strongly recommended that the Sodalists should, on the days of recreation, and at other times, pay a short visit to the Blessed Sacrament, at least in spirit.

14. All the Sodalists must studiously avoid evil companions and all dangerous occasions of sin; and as their Patroness is particularly honored by that ennobling title of "Queen of Purity," they must strenuously endeavor to imitate her Virginal and more than Angelic purity, always cherish an irreconcilable hatred and aversion for the opposite and degrading vice, keep from all worldly places of dangerous amusements, and avoid those unbecoming plays too common among a certain class of youths, but which are far from being innocent, and evidently betray ungenteel and low breeding. A lively thought on the presence of God will wonderfully contribute to the fulfilment of this important Rule. Wherefore all the Sodalists are earnestly exhorted to repeat to themselves frequently during the day; "God is present and beholds me."

15. They must guard themselves in a special manner against idleness, the worst of all evils; they must consequently perform their respective duties with becoming diligence and attention.

16. Postulants are to be admitted on trial during the space of two or three months or longer, if the Father Director think proper, at the expiration of which time of trial, the Director may admit them as members, provided they have given unequivocal proofs of their piety, made their first communion

and be fifteen years of age, unless he would dispense as to the age.

In Sodalities established chiefly for the encouragement of youth, aged or married persons might, with the consent of the Father, be received as associates, and unite on Sundays in the recitation of the office and at the time of the monthly communion, but, without a special request of the Director, they should not be present at the extra meetings, nor hold offices in the Sodality.

17. That these rules may be the more easily observed, they are to be read in public at least once a month, instead of the usual spiritual lecture which is made before or after the recitation of the Office.

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## RULES OF THE PREFECT OF THE SODALITY.

1. He who is chosen to be Prefect of the Sodality, being raised to that office only on account of the idea had of his virtue and merit, is naturally engaged to be more ardent and zealous than the others for the observation of the general rules and those of his Office, and because nothing better becomes him than to exhort by word and example to perfection, those who have honored him by their votes, he should often approach the Holy Table, and omit nothing of all the obligations of a perfect Sodalist.

2. He will always be at the chapel at the appointed time, and will take care to foresee all that regards the usual exercises of Piety, which shall be agreed upon by the spiritual Father. If pressing business should prevent him from fulfilling his duty, as may sometimes happen, he should inform the spiritual Father in time, that the first assistant may in his absence supply his place.

3. Although the Prefect who is chosen, should have immediate care of the Sodality and be its Superior; he is always subordinate to the spiritual Father, from whom he must learn the manner of treating the business that regards it. This being the case he will abolish no custom and establish nothing new, without the consent of the spiritual Father, in order that all may be done in concert, and with prudence, to the greater glory of God and his Blessed Mother.

4. He will take particular care of the Sodalists, and will prudently get information of their life and manners. If he perceive any considerable fault in them, he will inform the Father, that he may remedy it in the best manner his wisdom and charity may suggest. As to the other faults and inexcusable absence, his duty obliges him to inform the Father of them also, in order to find out together the means, proper to bring back mildly to exactness those who may grow languid and weary with the service of God and of the Blessed Virgin.

5. When the election of the Prefect and other officers shall take place, he will take care that the rules should be read publicly, and by his exam-

ple and vigilance contribute to their exact observance by all the Sodalists. If he remarks that any faults or abuses prejudicial to them have crept in, he will endeavor with the Father to find the surest means of bringing them back to their original rigor. It will also be his duty to see if the names of the Sodalists are all written in the Catalogue, and if they be so disposed that he can easily distinguish those who are assiduous in their attendance from those who are not.

6. When any of the Sodalists fall sick, it will be his duty to appoint those who will visit him on the part of the Sodality; if the sickness becomes dangerous, it will not be sufficient simply to recommend him to the prayers of the Sodalists, but if necessary, he will advertise him of his danger, that he receive in time the Holy Sacraments of the Church; and if God disposes of him, it is the Prefect's duty to see to the observance of the 12th General Rule.

7. His vigilance and care should also extend to the inferior officers of the Sodality, and particularly to the Assistants, Secretary and Consultors, that this may incite them to observe exactly all that regards their employments. Although he be the Superior and first of all Sodalists, and in virtue of his election he has the right of bringing back into the good road those who stray from it, however, should there happen any considerable fault out of the Sodality, he will advertise the spiritual Father to correct it himself, in order not to expose himself too much.

8. In all the elections he will see the accounts of the Treasurer, and will sign them in the presence of

the Assistants, informing the Father of all that shall have been spent; he will not permit any considerable expense to be made for the ornament of the Chapel or Altar without the Father's consent; it is also proper that he should be present when the Treasurer puts in or takes out any money from the box.

9. Every month he will assemble the principal officers and Consultors in presence of the Father, without whom they shall not deliberate or decide on any thing. The Prefect will propose to the council what he shall have before communicated to the Father, to whom it belongs to defer or put in execution the resolutions that shall have been taken for the benefit of the Sodality.

10. The Prefect can receive none into the Sodality, and much less, drive out those who have been admitted. If any one should ask to be received, he must send him to the Father and afterwards know his opinion, and if the Father judges the postulant proper for the Sodality, he may be proposed according to the rule regarding the admission of Sodalists.

11. If any Sodalist should give scandal to the others, and together with his non-observance of the rules, his bad example and improper conduct should inspire any contempt for the Sodality, instead of increasing its esteem, the Prefect should charitably advise him of his fault, and get some other so to advise him; if he will not amend, he will communicate it to the spiritual Father, and with his consent assemble the Consultors. If they judge it necessary to expel him, the Prefect will inform the Sodality in

general terms, of his expulsion, and will erase his name from the Catalogue.

Although this be the usual manner of driving from the Sodality those who dishonor it, the Father will always possess, in important cases, the full power of suspending or expelling those, whom, according to God, he shall think proper. As to the negligent who often absent themselves from the Sodality, after having been sufficiently advised, and no amendment following, they shall be effaced from the number of the assiduous, provided they give no scandal to the others.

12. The Prefect will sign an inventory of the furniture of the Sodality, whenever his term of office shall expire, and whenever it shall be necessary; he shall also sign with the Secretary, the diplomas, the account of expenses and receipts, and all the other writings of any importance, that he may give them to the other officers who will succeed him.

13. In several places it is customary for the Prefect to recite before the altar, with a lighted taper in his hand, aloud and in the name of all the Sodalists, the consecration to the Blessed Virgin page 206, on each of the solemn festivals of the Sodality, also, the act of renovation of baptismal promises, on Whitsunday, and on the festival of the sacred heart of Jesus, the act of reparation of honor to that most adorable Heart.

## RULES OF THE ASSISTANTS.

1. The principal duty of the Assistants is to assist

the Prefect in his office; for this reason they must be strongly united with him, and often converse together on the affairs of the Sodality. They will endeavor to inspire others with a respect and devotion for the Blessed Virgin, as well by their good example as by their conversation. Let them remember that the frequentation of the Sacraments, and the exact observance of the common rules of those which are peculiar to them, will make great impression on the mind and heart of all the Sodalists.

2. They will take care, according to the orders of the Father or Prefect, to instruct those who desire to be received into the Sodality, explaining to them the rules, and giving them information of the practices usual in the Sodality. They will also prudently and charitably watch over the private members, who will be recommended to them, and observe their conduct, in order to confer upon them with the Father and Prefect, and to see the means proper to renew their fervor, should they grow tepid in the service of God and his Holy Mother.

3. They will propose what may contribute to the embellishment of the Chapel, according to the custom and diversity of time, deliberating upon this with the Father and Prefect; and following their advice in all that regards the good of the Sodality.

4. They have the right to be present at all the public and private meetings, and when the Prefect is not present the first Assistant will supply, and the 2d Assistant will perform the duties of both. When it will be necessary to see and sign the accounts of expense and receipt, or to make the inventory of the

furniture at the expiration of office, they will be present to put in the hands of the new officers, what may have been entrusted to their care.

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## RULES OF THE SECRETARY.

1. The Secretary of the Sodality will be present at all the private and public meetings, and will write in a book destined for this purpose, the most important things, showing before to the Father and Prefect copies of what should be registered. He will keep locked up the writings and other things regarding his office, and preserve them carefully; he will keep secret what is worthy of being so, and therefore he will neither speak of nor communicate what shall have been determined on, nor show to any person any writing, without express order of the Father or Prefect.

2. There shall be a book in which the Secretary will write the names of the Sodalists, their surname, country, day of reception, and other things which each meeting may deem proper to be inserted. The deceased Sodalists, the Benefactors, and the persons who have changed their state of life, should also be inscribed in the same. If those who have left or been expelled the Sodality, are written in this book, the causes of their departure or expulsion shall not be inserted.

3. His office obliges him to write the diplomas, the letters patent or missive, and others which will

be assigned him, to sign them, and if necessary, seal them with the seal of the Sodality, doing nothing in this but with the advice of the Father and Prefect, to whom he will show what he is to do, or will have already done. If things of any consequence be written, he will retain a copy, according to the order of the Father and Prefect.

4. He will reply to the letters which other Sodalities may write to the one of which he is Secretary, and for this will consult the Father and Prefect, as well as on all other letters, which he cannot write to other Sodalists or to considerable persons on any subject whatsoever, without having given them to be examined by the Father and Prefect, who will subtract or add what they may think proper. He will then transcribe them into a book destined for this purpose.

5. He will see that nothing is wanting that is necessary to his duty, and will preserve all in good order to be transferred to his successor, with a catalogue of what was entrusted to him, and an instruction on what remains to do.

6. When the Sodalists are very numerous, the Secretary will have a substitute, who will assist him and supply his absence; but when the Secretary is present, his substitute will not be present at the consultations, unless the Father and Prefect have some particular reason for calling him in.

7. He will take care that there be in the Chapel a list, in which the names of the assiduous Sodalists should be legibly written. The Bull of erection, the Common Rules, the Summary of the Indulgences,

and whatever the spiritual Father and Prefect may appoint, should also be exposed in the Sodality, or at least so as to be easily read, when necessary

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## RULES OF THE SIX OR TWELVE CONSULTORS.

1. Choice shall be made of some persons of the Sodality, conformably to the rules of election, viz.: of ten or twelve if they be fifty or more, six if less than fifty. Their duty is to be present with the Prefect in all the consultations that regard the welfare of the Sodality. They should be chosen from among the oldest and most virtuous members, that they may serve as an example and a model to the others, in what regards all the duties of a perfect Sodalist.

2. Each Consultor shall take particular care of those whom the spiritual Father or Prefect will recommend to him, conversing with them without affectation on the subjects proper to preserve them in fervour and piety. If any of those over whom he has the right of inspection, should relax in the observance of the Rules and neglect his duty, after having been charitably advised, the spiritual Father and Prefect should be advised, that they may reduce him to order, particularly if the faults be of such a nature that the good name of the Sodality receive some hurt from them.

## RULES OF THE TREASURER.

1. The Treasurer at his entrance upon office, will make an inventory of the furniture of the Sodality. He will place in writing the amount of the offerings he will receive from his fellow-sodalists, whether for the support of the Chapel, or for the relief of the poor, or for the payment of the debts of the Sodality.

2. He will keep a register of receipt and expenditure, of which he will give account every six months to the Prefect and two Assistants, in the presence of the Father.

3. He will give for charitable purposes or objects to be purchased by the Sodality, what may have been determined upon in council and approved by the Father.

4. He will furnish every month what will be necessary for the purchase of the lights, or other things necessary to the Sodality, and will be present at all the assemblies of the officers, and give his advice in things relating to his own duty.

5. When he will leave office, he will place in the hands of his successor, the books of receipt and expenditure, and the inventory of all committed to his charge.

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## RULES OF THE SACRISTANS.

1. The Sacristans should take care of the Chapel and all things belonging to it, and prepare in time

all that is necessary, according to the order and direction of the Father and Prefect.

2. They will adorn the altar according to the feasts and solemnities; they will give notice to the Confessors, prepare the monthly sentences and the tickets for the election of the Prefect and Officers, and take a special care of the badges, medals, and books belonging to the Sodality.

3. They will advise the Father and Prefect of what may be wanting in the Sacristry, that it may be provided; they must not, however, order or expend any thing without the order of the Father and Prefect.

4. They will keep a register of all the ornaments of the Sacristy, and on retiring from office will give a Catalogue of the same, and endeavor to place them in good order in the hands of their successors.

5. They will not complain of their trouble in adorning the Sodality Chapel; they will rather esteem themselves honored in serving in this manner the Queen of Heaven, to whom they have consecrated themselves.

6. They will always cherish a profound respect for the Chapel, and observe in it the greatest modesty, mindful of the Angel Guardian of the Altar, who is present and observes all their actions

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## RULES OF THE LECTORS

1. The Lectors will be assiduous in their attendance upon the appointed days, and diligent to be in

the Sodality at the appointed time; and when seven or eight Sodalists will have entered, one of them will commence the reading, and continue it until the time for the commencement of the exercises of devotion, or should it be too long, they will relieve one another, reading by turns.

2. They will know from the spiritual Father what book they must read, and they will read it in a loud voice and distinctly, so as to be conveniently heard by all those who are present.

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## RULES OF THE MUSIC LEADER, AND OF HIS ASSISTANTS.

1. The duty of the Music Leader shall be to begin the singing at the appointed time, and at least once a month and previously to each Sodality celebration, to notify to the members of the singing division the time and place, where they are to rehearse the hymns to be sung.

2. As the Sodalists-singers perform the function of Angels, they should enter fully into the pious feeling, which they express aloud. Their whole deportment, chiefly whilst singing, should be adorned with fervour and great modesty.

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## RULES OF THE REGULATOR.

1. The Regulator should take care to be first in

coming to the Sodality, see that all the seats be properly arranged, and leave the Chapel the last.

2. He will take care of the Catalogue that is near the door, that he may exactly mark those who are absent.

3. He will willingly permit those to enter the Chapel, who from motives of piety, may desire to be witnesses of its exercises; but this is to be done according to the direction of the Father and Prefect.

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## RULES FOR THE ELECTION OF PREFECT AND OFFICERS.

1. Although God never fails to enlighten with the divine assistance of his Holy Spirit Societies gathered together in his name, he nevertheless almost always employs ordinary means to conduct them. This being the case, besides the Father appointed by the Superiors of the College to govern the Sodality, the members of the same will choose, according to the following rules, one of the oldest, most virtuous and most zealous Sodalists, who in quality of Prefect will have authority over the others only in what regards the welfare and regularity of the Sodality.

2. The election of Prefect will be made four times every year, that is, every three months; if the number of the Sodalists is not large, and there should be less than fifty, this election will be made only three times. The Prefect can be continued and confirmed only once, nor should this be done without great

necessity; some other employment, however, may be given to the one who leaves the office, not to him that enters upon it, because he should particularly devote himself to govern the Sodality well, which chooses him only on this account.

3. The election of Prefect should be made in this way: First, the principal officers and Consultors having assembled, after having implored the aid of the Holy Ghost, will mark upon billets the names of the three Sodalists whom before God they will judge most proper to fulfil the duties of Prefect worthily; if there be twelve Consultors and the suffrages exceed not five, they will proceed to a second ballot, and if this should not succeed, or the votes should be equally divided among four or five persons, the Father will count the votes with the Prefect and Secretary, and draw lots so as to reduce the number to three. If there be only six Consultors, three of their votes will be sufficient. The same rules should be observed for the election of Assistants.

4. After this shall have been done by the Consultors, the Sodalists being assembled in the Chapel, will give their votes to one of the three already nominated; he who will have the majority will be Prefect; and that this may be done in order, the following regulations must be observed: A little ball shall be given to each one of the Sodalists, (the Postulants and candidates have no vote,) then each one without communication will, according to his rank and order in the Sodality, place his ball in one of the three boxes placed for this purpose upon the altar, with the name of each candidate written upon it.

The Father and Prefect who is about to leave his charge, will take notice that the number of balls correspond to the number of those who have the right to vote, or rather both standing by the altar will take care that none gives more than one vote. Not only no one of the three shall give his vote, but even they should not be present at the election, and therefore as soon as they are named they will retire.

5. If it happens that all three have an equal number of votes or only two, the election will be resumed; and should the same happen the second time, the lot shall decide, and he whose name shall be drawn first, shall be named Prefect by the Father.

6. Although modesty be particularly recommended in all that is transacted in the Chapel, yet more than usual is expected from all the Sodalists during the election, in which neither passion nor human views should intervene, but only the spirit of God. For this reason they should carefully avoid every thing which could give occasion to the suspicion that they ambition for themselves or their friends the office of Prefect; and thus the principal officers who nominate the candidates should abstain from alleging any reason in favor of those for whom they vote, but they may receive information from the oldest and best members, and particularly from the Father, because he knows better than any one who is fit, and can judge what is most advantageous for the glory of God and the honor of the Blessed Virgin.

7 The Prefect having been elected according to

the rules just laid down, the same order in proportion will be observed in the election of the Assistants, who in the nominating council should have six votes if there be twelve, or four if there be only six Consultors; thus, besides the two whose names will remain upon the boxes after the election of Prefect, two others on two other boxes wil be added, in order that from these four two Assistants may be chosen in the same manner as the Prefect. Although it be evident that the two balls which will be given to each voter for this purpose should not be put into the same box, yet it will not be improper to mention it here.

8. As there is scarcely any Sodality in which the members, who compose it, could not succeed one another in the office of Consultors, the same should not be placed more than twice in succession in this employment. They may be chosen either by the Director, or in the following manner: The new Prefect and Assistants, together with the old Consultors and Secretary, will assemble in the Chapel, under the spiritual Father, and having communicated together, will choose those whom before God they shall deem most fit for the office.

9. The election of Secretary should be made in the assembly of the principal officers, in the same way as the Consultors, and the same will be done with regard to his substitute.

10. The other officers may be appointed either by the spiritual Father or chosen by the principal officers.

11. If the Prefect should die during his time of

office or by any other cause should become incapable of discharging his duties, another shall be elected after the usual manner, or should the time for a new election be near at hand, all the council shall assemble and choose one of the Assistants or Consulfors to supply his place for the remaining time. This will also be observed with respect to the Assistants and Secretary. If any extraordinary case should happen, which could not be foreseen, the spiritual Father, Prefect, Assistants and Secretary, will decide what is best to be done on the occasion. After the election of the principal officers, the Te Deum should be recited in thanksgiving.

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## RULES FOR THE RECEPTION OF A POSTULANT INTO THE SODALITY.

1. He who desires to become a member of the Sodality should speak to the Father and Prefect, who having taken information of his piety, manners, studies, age, and other qualifications, will make report thereof to the council, that he may be proposed and received in the number of Postulants. During two or three months he will be present at the exercises of piety that are performed in the Sodality, but he shall not be admitted to the deliberations nor elections; he will even have a different seat from the others in the Chapel, if it be possible.

2. One of the most virtuous and oldest officers

should have the care of instructing the Postulants according to the advice of the spiritual Father, and during the time of his probation, he will explain to them the rules and customs of the Sodality, and all their difficulties in this regard, which may prevent them from attaining what they desire. When the day for their reception arrives, he will inform them of all that they are to do, in order that conformably to the privileges granted by the Sovereign Pontiff to the Sodality, they may receive the Holy Communion and thus be enabled to gain the plenary indulgence attached to the day on which they solemnly consecrate themselves to the service of the Blessed Virgin. That they may be more ready to profit by this indulgence, he will not urge them to make their promise; he will advise them to confer with their Confessor on it.

3. Before proposing any one to be admitted into the Sodality, information, as far as is possible, must be given in private to all the Consultors, that it may be known, and particularly from him, who has had the care of him during his probation, if he has behaved during that time in an edifying and irreproachable manner; if he has not acquitted himself of his duties, or has shown indifference or a want of regularity, the majority of votes will tell whether he is to be excluded or put off for some time. If he has given satisfaction, that is, if he has been fervent, exemplary and assiduous in all the exercises of piety which are performed in the Chapel, then the Prefect can speak of admitting him into the number of Sodalists, and praising his perseverance and

vrue, he will gather the votes; if they are favorable, the Prefect will propose him to all the Sodality at the following meeting; and eight days after he will be received in the usual manner.

4. The following is the usual manner of reception: The Prefect supported by the two Assistants before the middle of the Altar, says the *Veni Creator*, with all the Sodalists, for him, (or them,) who is, (or are,) to make a promise, who having a lighted candle in the hand, pronounces with a loud and distinct voice the formulary. The Te Deum will then be said in thanksgiving. This ceremony finished, the Father, Prefect and Assistants will embrace the new Sodalist and exhort him to persevere to his last breath in the service of the Mother of God. Besides what has been said above, the following form is observed in several Sodalities. At the appointed time, the Secretary invites the Candidates to leave their seats, saying aloud: "Let those, who are to be promoted to the degree of Sodalist, come forward?" The Candidates immediately proceed and form themselves, if convenient, on one line, standing before the Director and the Prefect. The Secretary, addressing the Director and the Prefect, says: "Respected Father and worthy Prefect, the candidates here present beg admission into the Sodality of the Blessed Virgin Mary. During the time of their probation, their deportment has been edifying, and the whole Sodality is willing that they should be received: hence we earnestly request you to acquiesce to their anxious desires." The Director answers: "If so, let their names be read!"

The Secretary reads aloud the names. The Director then speaks to the future Sodalists: "Pious and beloved friends, as you are now to be promoted to the holy degree of Sodalist, and enjoy all the spiritual advantages granted by the Holy Apostolic See, it is meet that your dispositions should be manifested to us: hence, answer candidly to the questions, which our Secretary will propose to you." The Secretary then speaks in the following words: "The Sodality asks, whether you are disposed to cherish with special devotion the Blessed Virgin Mary and our holy Patron, St. ********?" The candidates answer in a loud and distinct voice: "Yes—we wish it most earnestly." "The Sodality asks, whether you are resolved faithfully to observe all its rules and regulations?" "Yes, we wish it most earnestly." "The Sodality asks, whether you will according to your power and the spirit of our Society, promote by words and example, the glory of God and a tender devotion towards the Blessed Virgin Mary?" "Yes, we wish it most earnestly." The Director then says: "Since you are resolved ever to remain faithful, you are now allowed to recite the act of the consecration of yourselves to God and his Holy Mother. And now we invite all the Sodalists here present to invoke with us the Divine assistance of the Holy Spirit, on those who are soon to be united to us by a holy and spiritual tie."

All kneel—the hymn to the Holy Ghost is sung and followed by one of the anthems to the Blessed

Virgin, according to the time, page 31. Each candidate is then called, reads the formula of admission, as marked above, receiving the badge and medal of the Sodality, the embrace of the Prefect, and returns to his seat. This done, the Director concludes the ceremony saying: "Giving thanks to the God three times Holy, for what he has done on this day to the glory of his Holy Name and the honor of His Blessed Mother, and for the increase of his holy Sodality, we, its Director and Prefect, by the authority which has been granted to us, receive you into this our Sodality, duly erected in ——— under the title of the ——— of the Blessed Virgin Mary, and the patronage of St. ——— and confirmed by Pope ———: and we admit you to a share of all the good works, spiritual favors, indulgences and privileges which have been granted to its members by the Holy Apostolic See, in the name of the most August Trinity, the Father, the Son, and the Holy Ghost, Amen." The hymn of thanksgiving is immediately sung.

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## RULES TO BE OBSERVED IN THE CONSULTATIONS.

1. It seems necessary for the good and advantage of the Sodality, that those who compose its council should assemble sometimes, not only to maintain the vigor of the rules, but also to treat

of what may contribute to the advancement of individual members in piety. For this purpose the Father, Prefect, Assistants, Secretary and Consultors, will confer together once a month at a convenient time, on the affairs of the Sodality. In those private deliberations the Father will have no vote, no more than in the general meetings; but the Prefect will propose, or will make a report of those things that are to be discussed after having taken the advice of the Father. If there is any thing of importance which merits discussion, and may have come to the minds of the other officers, they will communicate it to the Father in private, and if he accepts it, they will propose it that it may be decided; if the thing be of consequence and easily done, they will immediately propose it with the permission of the Father.

2. For those things which are doubtful and may be postponed, it will be permitted to propose them, that they may be discussed with more maturity, and that the decision of them may be more easy at the following meeting. If the Father and Prefect sometimes judge it proper to bring into the meeting any Sodalist, he will have no right to decide any matter, but will simply propose his opinion. What will be passed by a majority in these meetings should be faithfully observed, and it shall not be abolished without good reason.

3. The business that seems to require the universal consent of the Sodality, should be proposed by the Prefect with the Father's approbation; and if it should happen that for some private reasons the

members should not dare to tell their opinion, they will give it in writing, so that the majority of votes may determine the part they ought to adopt, and if they should be equally divided the Father will determine what is to be done. The Sodality will be deemed complete when the Prefect and half of the Sodalists are present; the same is to be said of the principal officers, who form the Council with the Father, without whose participation nothing can be done.

4. In every meeting whatsoever, general or partial, no laws, statutes, ordinances, of any importance can be made without the approbation and consent of the Rector, whom the General appoints for this purpose in his place, according as it is expressly specified in the bull of erection.

5. It is good that there should be some order in the sittings of the Sodality. The Prefect will have the first place immediately after the Father; the first Assistant will be on the Prefect's right, and the second on his left, according to the diversity of place; the Secretary and the Treasurer will be near them, and the other members according to the order prescribed. The Father may take such a seat as to be able the better to watch the whole Sodality.

6. When one gives his sentiment on the business before the Sodality, he should give it with much modesty and prudence, and with a holy liberty, so as to show that he says nothing but what is for the greater glory of God, and the good of the Sodality.

## PLENARY INDULGENCES GRANTED TO THE SODALISTS.

1st, On the day of reception. 2dly. On the day of the Assembly. 3dly, On the solemn festivals of the Sodality, or on the day to which they have been transferred. 4thly, On a communion day, after a general or annual confession. 5thly, On the chief festivals of our Lord or of his Blessed Mother. 6thly, At the hour of death. *All these Indulgences can be applied to the souls in Purgatory. The Altar of the Sodality is privileged.*

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## PRAYERS OCCASIONALLY USED IN THE SODALITY.

*Formula of admission, approved by Pope Gregory the VIII., in* 1563.

Holy Mary, Immaculate Virgin, Mother of God, I —— choose thee this day for my Mother, Queen, Patroness and advocate, and I firmly resolve never to depart, either in word or action from the duty which I owe to thee, nor to suffer those, who are committed to my charge, to say or do any thing against thy honour, and the respect which thou deservest. Receive me therefore, as thy devoted servant for ever, assist me in all the actions of my life, and forsake me not at the hour of my death. Amen

*Formula, which can be used by those who are admitted as candidates.*

Holy Mary, Immaculate Virgin, Mother of God, I ——, anxious to become one of thy privileged children, resolve, on this day, with the Divine assistance, and helped by thy powerful intercession, to amend my life and imitate thy virtues, so as to deserve to be received as a member of this holy Sodality, erected to thy honor, and to the greater glory of thy Divine Son. Amen!

*Prayers to be said before the consultation election, or admission, and likewise before the transaction of any business of importance.*

VENI, Creator Spiritus,
Mentes tuorum visita;
Imple superna gratia,
Quæ tu creasti, pectora.

Qui diceris Paracletus;
Altissimi Donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere,
Digitus Paternæ dexteræ
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus;
Infunde amorem cordibus;
Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus:
Ductore sic te prævio
Vitemus omne noxium.

Per te sciamus de Patrem
Noscamus atque Filium;
Teque utriusque spiritum
Credamus omni tempore

Deo Patri sit gloria
Et Filio, qui a mortuis
Surrexit, ac Paraclito
In sæculorum sæcula. *Amen.*

THE SAME IN ENGLISH.

SPIRIT, Creator of mankind,
Come, visit every pious mind,
And sweetly let thy grace invade
Our hearts, O Lord, which thou hast made

Thou art the Comforter, whom all,
Gift of the highest God, must call;
The living fountain, fire and love;
The ghostly unction from above.

God's sacred finger, which imparts
A seven-fold grace to faithful hearts;
Thou art the Father's promise, whence
We language have and eloquence.

Enlighten, Lord, our souls, and grant
That we thy love may never want;
Let not our virtue ever fail,
But strengthen what in flesh is frail.

Chase from our minds th' infernal foe,
And peace, the fruit of love, bestow;
And lest our feet should step astray,
Protect and guide us in the way.

Make us eternal truths receive,
And practise all that we believe:
Give us thyself, that we may see
The Father and the Son in thee.

Immortal honor, endless fame,
Attend the Almighty Father's name.
To the Son equal praises be,
And, holy Paraclete, to thee. *Amen.*

To this hymn is added the antiphon of the Blessed Virgin, according to the time, page 31, with the verse and oration.]

*Prayer after the consultation.*

*V.* CONFIRMA hoc, Deus, quod operatus es in nobis.

*R.* A templo sancto tuo, quod est in Jerusalem.

*V.* Domine, exaudi orationem meam

*V.* CONFIRM, O God, that which thou hast done in us.

*R.* From thy Holy Temple which is in Jerusalem.

*V.* O Lord hear my prayer.

*R.* Et clamor meus ad te veniat

*R.* And let my cry come unto thee.

*Oremus.*

Præsta nobis, quæsumus, Domine, auxilium gratiæ tuæ, ut quod, te auctore, cognovimus, te largiente impleamus. Per Christum Dominum nostrum. Amen.

*Let us pray.*

Grant us, we beseech thee, O Lord, the help of thy grace, that assisted by thee, we might fulfil that which thou hast taught us. Thro' Christ our Lord. Amen.

[After the admission, &c., the hymn of thanksgiving is said.]

## THE LITANY OF THE BLESSED VIRGIN

KYRIE eleison. Christe eleison.
Kyrie eleison.
Christe, audi nos.
Christe, exaudi nos.
Pater de cœlis Deus, miserere nobis.
Fili Redemptor mundi Deus, mis.
Spiritus sancte Deus, mis.
Sancta Trinitas unus Deus, mis.
Sancta Maria, ora pro nobis.
Sancta Dei genitrix,
Sancta Virgo Virginum,
Mater Christi,
Mater divinæ gratiæ,
Mater purissima,
Mater castissima,
Mater inviolata,
Mater intemerata,
Mater amabilis,
Mater admirabilis,
Mater Creatoris,
Mater Salvatoris,

*Ora pro nobis.*

Virgo prudentissima,
Virgo veneranda,
Virgo prædicanda,
Virgo potens,
Virgo clemens,
Virgo fidelis,
Speculum Justitiæ,
Sedes sapientiæ,
Causa nostræ lætitiæ,
Vas spirituale,
Vas honorabile,
Vas insigne devotionis,
Rosa mystica,
Turris Davidica,
Turris eburnea,
Domus aurea,
Fœderis arca,
Janua cœli,
Stella matutina,
Salus infirmorum,
Refugium peccatorum,
Consolatrix afflictorum,
Auxilium Christianorum,
Regina angelorum,
Regina patriarcharum,
Regina prophetarum,
Regina apostolorum,
Regina martyrum,
Regina confessorum,
Regina virginum,
Regina sanctorum omnium,
Regina sine labe concepta,

*Ora pro nobis.*

Agnus Dei, qui tollis peccata mundi, parce nobis Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos Domine.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Christe, audi nos. Christe, exaudi nos.

*Oremus.*

DEFENDE quæsumus, Domine, beata Maria semper Virgine intercedente, istam ab omni adversitate familiam; et toto corde tibi prostratam ab hostium propitius tuere clementer insidiis. Per Dominum &c.

THE SAME IN ENGLISH.

Lord! have mercy on us.
Christ! have mercy on us
Lord! have mercy on us.
Christ! hear us: Christ! graciously hear us.
God the Father of Heaven! *Have mercy on us.*
God the Son, Redeemer of the world! *Have mercy on us.*
God the Holy Ghost! *Have mercy on us.*
Holy Trinity, one God! *Have mercy on us.*

Holy Mary!
Holy mother of God!
Holy Virgin of Virgins!
Mother of Christ!
Mother of Divine Grace!
Mother most pure!
Mother most chaste!
Mother undefiled!
Mother unviolated!
Mother most amiable!
Mother most admirable!
Mother of our Creator!
Mother of our Redeemer!
Virgin most prudent!
Virgin most venerable!
Virgin most renowned!
Virgin most powerful!
Virgin most merciful!
Virgin most faithful!
Mirror of justice!
Seat of wisdom!

*Pray for us.*

Cause of our joy!
Spiritual vessel!
Vessel of honour!
Vessel of singular devotion!
Mystical rose!
Tower of David!
Tower of ivory!
House of gold!
Ark of the covenant!
Gate of heaven!
Morning star!
Health of the weak!
Refuge of sinners!
Comforter of the afflicted!
Help of Christians!
Queen of Angels!
Queen of patriarchs!
Queen of prophets!
Queen of Apostles!
Queen of Martyrs!
Queen of Confessors!
Queen of Virgins!
Queen of all Saints!

*Pray for us.*

Lamb of God who takest away the sins of the world! *Spare us, O Lord!*

Lamb of God who takest away the sins of the world! *Graciously hear us, O Lord!*

Lamb of God who takest away the sins of the world! *Have mercy on us!*

Christ hear us! *Christ! graciously hear us!*

Lord! have mercy on us. *Christ! have mercy on us.* Lord! have mercy on us.

*V.* Pray for us, O holy mother of God!

*R.* That we may be made worthy of the promises of Christ.

*Let us pray.*

Defend, we beseech thee, O Lord! through the intercession of the Blessed Mary, ever virgin, this family from all adversity; and as in all humility

they prostrate themselves before thee, do thou mercifully protect them against all the snares of their enemies; through Christ, our Lord. *Amen.*

ANTHEM.

We fly to thy patronage, O Holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

*Prayers to preserve holy purity.*

Through thy sacred Virginity and the immaculate conception, obtain for me, O purest Virgin, purity of soul and body.

*Prayer of St. Bernard.*

Remember, O most pious Virgin Mary! that no one ever had recourse to thy protection, implored thy help, or sought thy mediation, without obtaining relief. Confiding, then, on thy goodness and mercy, I cast myself at thy sacred feet, and do most humbly supplicate thee, O Mother of the eternal Word! to adopt me as thy child, and take upon thyself the care of my salvation. O let it not be said, my dearest Mother! that I have perished where no one ever found but grace and salvation. Amen.

*Prayer often recited by the holy Sodalist St. Aloysius of Gonzaga.*

O Holy Mary! my Mother and Advocate, to thy care and particular protection, and into the bosom of thy mercy, to-day, and every day, and at the hour of

my death, I commend my soul and body; all my hope and consolation, all my difficulties and afflictions, my life, and the end of my life, I commend to thee; that through thy most powerful intercession, and through thy merits, all my works and actions may be directed according to thy will, and that of thy divine Son. *Amen*

## ACT OF CONSECRATION

TO THE

# SACRED HEART OF MARY.

O SACRED and immaculate Heart of Mary ever Virgin! O Heart, most holy, most pure, most noble, most august and most perfect which the omnipotence of God has formed in a pure creature! O exhaustless source of goodness and mildness, of mercy and of love! model of all virtues: perfect image of the adorable heart of Jesus! O Heart which didst always burn with the most ardent charity, which didst love God more than the Seraphim, more than the Angels and the Saints! O Heart of the Mother of the Redeemer, which hast so lively a sense of our miseries, which didst suffer so much for our salvation, which hast loved us with such ardent love, and which claimest, by so many titles, the respect, love and veneration of all creatures,—vouchsafe to accept my unworthy homage. Prostrate before thee, O sacred Heart of Mary, I honor thee with the most profound respect of which I am capable. I thank thee for the sentiments of mercy and of love with which thou hast been so often moved, at the sight of my miseries. I return thee thanks for all the benefits which thy maternal

bounty has procured for me. I unite myself with all pure souls, who find their delight in honoring, praising, and loving thee.

O most amiable Heart! thou shalt be henceforward, after the Heart of Jesus, the object of my veneration, of my love, and of my devotion. By thee will I approach my Saviour; and by thee will I receive His grace and mercies. Thou shalt be my refuge in affliction, my consolation in suffering, and my assistance in all my necessities. I will learn from thee purity, humility and obedience; and derive from thee, love of the Sacred Heart of Jesus Christ, my Lord and Master. *Amen.*

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## A METHOD OF HEARING MASS

### APPLIED TO HOLY COMMUNION.*

**TO BE USED BY THE SODALISTS ON THE DAY OF THEIR MONTHLY COMMUNION.**

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*Beg God's grace to communicate worthily.*

I COME, O Lord! unto thy sanctuary, to seek the life and food of my soul. But am I innocent enough to appear in thy presence, and to unite

* Translated from the French.

myself to thee? Judge me, O God! and be pleased to make thy judgment known to me. It is the holy nation only that ought to receive thee, viz., those who are penetrated with a sincere desire of pleasing Thee. Sinners and unjust men are unworthy to approach thee; permit me not, O Lord! to be seduced by them. Teach me to discern thy adorable body, and to know the price of thy precious blood. Why should my soul be seized with anguish and sadness at the sight of thy altars? Hope guides me, and love invites me to them. Enlighten me, O Lord! with the torch of faith, and never permit me to dishonor Thee by a profane and sacrilegious worship.—Purify my heart; support my weakness. Send me that sublime wisdom from above which makes even youth, the most inconsiderate years of our lives, sensible of the dignity of thy sacraments, the holiness of thy laws, and the majesty of thy presence.—As I hope in thee, O Lord! inspire me with that confidence which brings me to thy holy mountain. Though I am affrighted by the consciousness of my unworthiness, still I am encouraged by a hope in thy goodness. I shall receive *Him* into my breast who is afraid of losing me, and who wills my salvation. I will therefore publish his praises, and admire the prodigious effects of his divine charity!

O Almighty God! who givest the bread of heaven to those who live on earth, grant me the fervor of those blessed souls who reign with thee in thy blessed abode. *Amen.*

## AT THE CONFITEOR

*Humble yourself at the sight of your sins.*

I HAVE sinned, O Lord; I have violated thy commandments. What ought to have made me agreeable in thy eyes, has been employed in making me culpable. My thoughts—my words—my actions—and all that I possess interiorly or exteriorly, ought to be directed to thy glory. Thou gavest me a being only to love and obey thee, but, alas! how seldom have I submitted to the duties of obedience, or been faithful to those of love. This I confess and acknowledge to my shame and confusion. I will not seek to justify myself before thee. Yes, it is through my fault, through my grievous fault, that I have sinned; this I cannot too often repeat, to pay homage to the truth, and to confound my pride. Thy inspirations, assistance, and grace, have never been wanting to me; but, alas! I have slighted them. Thou gavest me an upright heart, and didst engravé on my soul the principles of religion and justice; but I have misapplied them. My faults have been frequent, multiplied, and even enormous, since they have been sufficiently so to displease thee. How then, O my God! shall I dare present myself at the banquet of the elect, and there partake of the food of angels.

O holy Virgin! temple of the Word made flesh,—holy John the Baptist, angel of the desert, who prepared the way for the Redeemer of the world;—faithful disciples, who listened to his instructions

with so much docility, and who received Him with so lively a faith in this mysterious banquet; blessed souls, who now possess Him in heaven, and enjoy, without shadow or darkness, all the treasures of his divinity, join me in petitioning for pardon and grace. He will graciously hear your prayers, his mercy itself will interpose and appease his anger.

O my God! that I could but receive thee into a heart as pure as is that of thy holy Mother;—as penitent as that of David;—as tractable as those of thy disciples; and as fervent as those of the blessed whom Thou hast crowned with diadems of everlasting glory. I know that their affections and sentiments are, beyond measure, greater than mine; but, as I cannot possibly possess them, may I be allowed at least to desire them. *Amen.*

## AT THE KYRIE ELEISON.

*Pray for us.*

HAVE mercy on me, O Lord! alas! if Thou observest my iniquities, I cannot stand in thy presence; how then shall I unite myself to thee in so intimate a manner? Man, compared to thee, is no more than a contemptible assemblage of errors, infirmities, and weakness; how then shall I presume to approach Thee? If Thou didst not look on me with eyes of mercy, I should be annihilated by a single glance of thy justice. But the happy days of indulgence and propitiation are not as yet elapsed; the days of

wrath and vengeance are deferred; I can invoke thy name; I can still call Thee my Saviour and Father; still present myself here in thy temple, where tokens of thy goodness alone are discovered: before an altar where Thou art present only to distribute thy graces. I will then approach this throne of mercy with confidence, saying, *Lord have mercy on me.* I say it with the same spirit of compunction as David, the same faith as the blind man of Jericho; forget my sins, dispel my darkness. This mysterious banquet was prepared only for the children of light, yet thy goodness calls me to it; but it is thy mercy alone can make me worthy to be admitted. *Amen.*

## AT THE GLORIA IN EXCELSIS.

*Give glory to God and beg his peace.*

"GLORY be to God on high; and peace on earth to men of good will." This Canticle was sung by the angels at the manger of Bethlehem; but may I not sing it again, O Lord! now I see thee hid under the veils which cover Thee? What a glory, to see the all-powerful God, who is seated above the heavens! What peace, what comfort, on earth, to those of good will! Glory be to God, whose justice is satisfied by the perpetual sacrifice of so noble a victim! Peace and comfort on earth to men of good will, who see daily God, as it were, annihilate Himself to save them, and feed them with his own substance. I praise Thee, O Lord! I bless thee, I adore thee, I love Thee; I am astonished, ravished, and overjoyed at so many miracles of generosity and

love. But shall I reap no advantage from them? Shall I suffer them to be useless, by the criminal dispositions of my heart? Shall I perish notwithstanding all the sacrifices thou hast made to save me? Shall I slight that peace which thou offerest me; or shall I not, on the contrary, rather strive to acquire that good will which is the source of it? O my God! calm that conflict which rises so often within my heart, and cause the flesh to fight against the spirit; avert especially that criminal and seditious war, which sinners denounce in rebelling against thee. *Amen.*

## AT THE EPISTLE AND GOSPEL.

*Beg that God would grant you his grace to practise the precepts therein contained.*

O MY God! what would barren affections avail me, if I did not reduce to practice those divine precepts, which thou hast declared to me by thy prophets, apostles, and evangelists. Ought I not to be struck with astonishment at the threats, and softened by the promises they make in thy name? The gospel is the work of thy divine knowledge; engrave then in my heart these heavenly truths, which bear along with them the weight of thy divine authority. Let this sacred lamp enlighten and guide my steps in the paths of justice, and remind me incessantly of what Moses formerly said to the Jews: *This is what the Lord sayeth—this is what he commandeth you—that is what he forbiddeth.*

O holy laws! O sublime and salutary maxims of

God! alas! how often have I violated them; but, O God of truth! in uniting Thyself to me Thou wilt grant me the grace to comprehend, and strength to practise thy holy precepts. *Amen.*

## AT THE CREED.

*Make an act of faith of the real presence of Christ in the Eucharist.*

I NOT only believe, O Lord! that Thou existest in three distinct persons, who, notwithstanding their distinction, are only one indivisible substance; but I also believe that Thou art here really present, to give thyself to me. I believe that thou renewest in this sacrament of thy body and blood, the same mysteries that I read in thy gospel; I find in it again the mystery of thy birth, in seeing Thee on the altar, as newly born, and wrapped in swaddling clothes, little known, except by the heavenly spirits and the humble;—the mystery of thy life, in seeing thee deserted and forgotten;—the mystery of thy death, in seeing Thee sacrificed every day upon this altar, as Thou wast upon the cross—the mystery of thy interment, in seeing thee buried in the tabernacle as within a tomb;—and the mystery of thy resurrection, in seeing thee feed men with thy glorious flesh, which is freed for ever from the empire of death. I no longer, then, envy the happiness of those who saw thee during the course of thy mortal life; I neither feel the concern nor impatience of those kings and prophets who longed so much to behold Thee—faith

here discloses to me all that the kings and prophets wished with so much eagerness to behold.

## AT THE OFFERTORY.

*Offer yourself to God, and beg that he would make you a perfect Christian.*

WHAT the priest offers thee, O Lord! is only as yet a terrestrial substance; but by the virtue of thy word, it will shortly become the body of Jesus Christ. O all powerful God! I offer thee my heart, I offer thee my soul,—I put both into thy hands; be pleased therefore to change, transform, and consecrate them. Say but the word, and I shall be sanctified; renew again therein thy image that has been so often defaced by sin; change my wicked inclinations into virtuous dispositions. Destroy,—annihilate the man of sin within me, as quickly as thou art about to destroy these substances of bread and wine, of which no more will shortly remain than the sensible appearances. O! may I, by my fidelity in corresponding with thy grace, suddenly become a heavenly creature, one worthy of possessing thee on earth; and of reigning eternally with thee in heaven.

## AT THE LAVABO.

*Beg of God the requisite purity to communicate worthily*

O PURE and holy God, who heretofore saidst to one of thy disciples, *If I do not wash you, you shall*

*have no share with me,* pour now upon me the salutary effusions of thy grace, which cleanses and purifies our souls. I am about to present myself at thy sacred table, and shall presently partake of that bread of life which ought only to be the food of the children of thy kingdom ; that hidden manna which is promised to those only who overcome the world.—Am I of the happy number of those who have vanquished it ? Alas ! on the contrary, I have been so unfortunate as to yield to its empire. Deface, then, O Lord ! effectually these shameful defects wherewith it has defiled my heart ; suffer me not to perish with the impious, although I have not walked in innocency, but deliver me from my iniquities.

## AT THE PREFACE.

*Join with the saints and angels in doing homage to Jesus Christ.*

WHAT do I hear ?—It is the voice of thy minister, who exhorts me to forget the earth, and to raise up my mind and heart to heaven. What is it that I there behold ?—O Great God ! the angels who adore thee, the heavenly powers who abase themselves before thee, the pure souls who contemplate, love and admire thee, and whose delight is to dwell with thee. Ah! how profoundly ought I to humble myself at this sight !—What ! shall I receive this same God who reigns in heaven with so much glory ! Ah, Lord, though I am unworthy to unite my voice in the canticles of thy saints, yet Thou hast given me

permission to solicit their intercession to procure thy help to my weak endeavors. Holy! holy! holy! Lord God of Hosts! the heavens resound with thy praises, the universe is filled with thy glory. Thou art going to descend on me, and to unite Thyself to me. Although my sins and ingratitude have rendered me unworthy of so great a favor, yet Thou art about to communicate to me the plenitude of thy divine nature.

## AT THE BEGINNING OF THE CANON.

MY prayers, O my God! ought never to be more fervent, more extensive, or more agreeable in thy eyes, than at the moment I am at the point of receiving Thee, the sovereign Dispenser of all graces.—Propitious God! graciously hear my prayer. Bless the holy Church to which thou hast united me by the grace of baptism, and which now opens to me its treasures, in giving me the body and blood of its divine spouse. Bless the Pope, bishops, and priests; diffuse a spirit of zeal and sanctity on those whom thou hast called to the sacred ministry; support in them a purity of faith, and make me always docile to their instructions. O my God! look down with the eyes of mercy upon these States; bless and preserve our Republic and its magistrates. Cast a favorable look on the faithful, who assist with me at this holy sacrifice; support the weak—comfort the poor and afflicted—convert sinners—give light to the blind—and reclaim those that are hardened in sin. I offer thee, O Lord! my prayers for all man-

kind, because I know thou art my God, and that thou wouldst unite us in one body, and animate us with the same spirit.

## AT THE ELEVATION.

*Adore Jesus Christ really present in the Eucharist.*

HERE I find my Saviour and my God! though hidden that He may not dazzle me with the brightness of his glory. What appears is no more. The terrestrial substances are destroyed, and replaced by the adorable flesh of my Saviour. The words of consecration have, in an instant, wrought this wonderful change!—Yes, it is the King of heaven! it is the King of the world, the ruler of nations! who lies concealed under these appearances. *Come! then, let us adore the Lord, and fall down before him. Let us bend our knees before the Lord that made us, for He is our God, and we are his people.*

O Sovereign of all nature! I adore Thee, and think myself obliged to humble myself in thy presence; as the more I am moved at the favor thou dost me in giving me Thyself, the more I am astonished at the honor paid me in receiving into my breast, *Him*, before whom all knees bend, in heaven, on earth, and in hell. The heavens are open! the Holy of Holies has descended upon the earth! An altar is now the throne whereupon the Most High resides! The angels surround him, and, with the most lively sentiments of respect and love, make him amends for the contempt, forgetfulness and indifference of men

What dost thou, O Lord! whilst those sublime intelligences prostrate themselves before Thee? Thou thinkest of my salvation; thou offerest thyself to thy Father as a victim of propitiation for the sins of the living and the dead; thou burnest with a desire of uniting thyself to me: thou invitest me tenderly to open my heart to thee. O King of glory! why dost thou thus pursue so vile a creature? What could have urged thy eagerness to seek me? Alas! I have a thousand times made myself unworthy of thy love by my sins; but—what do I say—art thou not here to blot them out? Dost thou not offer thyself to the divine justice as a victim for the redemption of sinners? O God! look upon thy Christ. Of myself I have not the means to appease or satisfy thy justice, but I do not come alone to the throne of thy grace; I offer thee, in union with myself, thy beloved Son. If thou seest nothing in me but the image of sin, thou wilt find in him the most pure and perfect sanctity. Behold then this spotless Lamb sacrificed upon this altar. Hear the voice of the precious blood he sheds on me, to purify me; for it is through him that I shall become worthy to unite myself to thee. It is after having offered him to thee as a victim, that I shall be inspired with the confidence of receiving him as my food.

## AT THE PATER NOSTER.

*Apply to communion the seven petitions of the* Our Father.

O MY Father! whose reign is in heaven, come and reign also in my soul. Sanctify it by thy presence. Subject it to thy will, and render it pliant and docile to the inspirations of thy grace. Nourish it this day with that mysterious bread which assuages its hunger, and preserves its health and strength.—Root out of my heart all sentiments of hatred and revenge, and forgive me as I forgive others. Give me that wisdom, which avoids temptations, and that strength, which renders me victorious when they are inevitable. Deliver me from all those evils, which oppress me, and give me so much uneasiness. —I come to thee as a child to his father, to be fed; as a guilty servant, to be reconciled to his master; as a subject, to be protected by his king; as an afflicted person, who flies for consolation to the genuine source of true comfort.

## AT THE AGNUS DEI.

LAMB of God, pure and spotless Victim, who takest away the sins of the world, and who alone can satisfy the justice of an offended God, suffer me to partake of the merits of thy sacrifice and of thy innocence. Oh! what lessons of humility, patience, meekness, and charity, dost thou not give me! Imprint these virtues in my soul, that it may become

an agreeable abode for thee, where thou mayst be able to repose as in a residence of the most perfect peace.

## AT THE PRIEST'S COMMUNION.

ALAS! how shall I presume to receive my Lord and my God, my Spouse, my Judge, my Father, my Friend, and my All! Ought I not rather to be terrified at his grandeur, and humbled at my own unworthiness and baseness? Inspire me, therefore, O Lord, with those sentiments of humility, fervor and love, I ought to have in approaching so holy and tremendous a mystery. Speak only one word of salvation to my soul; and since thou art so good as to unite thyself to me, prepare me for the honor thou designest to confer on me.

## AT THE LAST GOSPEL.

O WORD made flesh! how hast thou hidden and annihilated thyself to become the food of my soul! Thou art the light and life of the world; enlighten me, therefore, and disclose to me thy dignity and thy charms. May the most profound sentiments of respect, admiration, love and gratitude, crowd into, and penetrate my mind. To communicate is to receive a God; Oh! how ought I not then to be struck and moved at so holy and tremendous an action? Those who receive him become his children. Oh, what a privilege! what a happiness! what a glory! they are united to a God who is full of grace and

truth. O moving grace! O divine truth! august dignity of the children of God! they become children of grace and truth. What strength! what light! what exaltation! in a sacrament which unites man to God! But I lose myself, O Lord! I forget myself in the depth of thy mysteries, and in the immense ocean of thy mercies. I will keep close to thee by the bonds of love, which is the only sentiment that can correspond to thy favors

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## PRAYER AFTER COMMUNION.

*I HAVE found Him whom my soul loveth: I have held Him, and will not let Him go.* (Cant. iii. 4.) No, my sovereign Happiness! Thou shalt never leave me, until Thou bless me—until thou givest that efficacious benediction, which will never depart from me—until thou place thyself as a seal upon my heart, (ibid. viii. 6,) and close every avenue of my soul to all that is less than thee. But, Lord, whither art thou going? Why cannot I follow thee? Yes, beloved of my soul! that the world may know that I love thee, I will follow thee even unto death, for I have sworn, and from this thrice happy day I am resolved to keep thy commandments. (Ps. cxviii.)—Yet, my God! with what fear! with what diffidence should I make these promises? how should I blush to

present thee a heart which has been a thousand times offered, and as often reclaimed? How often have I vowed eternal fidelity to thy law, and how shamefully have I fled, when an occasion occurred of proving the sincerity of my resolution? Thou hast given me thy life, thy blood, thy sufferings, and I have ungratefully refused thee the most trifling sacrifices. Ah! dearest Jesus! such have I been—thus have I hitherto acted; and what I once did, I may and certainly shall do again, if abandoned by thee. Yet, notwithstanding all, I do again promise to love thee, to serve thee, to forget all for thy love, to be thine, thine only, entirely and for ever. Thou knowest, *O Searcher of hearts!* (Rom. viii. 27,) that in making this promise, I depend not on my wretched self, but solely on that grace, which thou hast declared is sufficient, and which has been abundantly communicated to me in the bread of the strong, the heavenly manna, I have this day received. But, Lord! thou to whom futurity is no less present than this moment, thou alone knowest whether I shall persevere: *into thy hands,* therefore, *I commend my spirit*—to thee I commit with confidence, the care of a soul far more dear to thee than to me; but this one favor I ask, through thy own adorable heart, that thou wilt take me out of the world rather than suffer me to live to offend thee; for every species of torment, even that of hell itself, would be more tolerable to me, than the loss of thee, my sovereign Good! by mortal sin.

O Love! adorable Love of my soul! more ancient

than those mortals who are the objects of thy tenderness—more durable than time, and hitherto proof against my crying ingratitude! what is it that shall now separate me from thee? what shall ever deprive me of the treasure I possess? Shall it be sickness, poverty or contradiction? No, my beloved Jesus! for thou art my health, my inheritance, my sweet unalterable repose;—nor shall humiliation, affliction, or weakness, remove me from thee, for thou art my glory, my consolation, my sovereign strength. No, my God! even my miseries themselves, countless as they are, shall never burst the bonds of our union; *for power is made perfect in infirmity*, (2 Cor. xii. 9) and my soul is wretched enough to call forth the exercise of thy omnipotence, as well as of thy mercy. O my adorable Beatitude! behold *now is the acceptable time*, in which thou wilt hear me—behold now is the day of salvation, in which thou wilt help me—now is the moment when I shall ask and receive, that my joy may be complete. Give me, then, I beseech thee, such virtues as thou seest most necessary for me; teach me *to run by patience to the fight that is set before me, looking on* thee, Divine *Jesus, the author and finisher of* my *faith*, (Heb. xii. 1, 2,) and may that hope, that firm confidence in thy mercy, which I have laid up in my bosom, (Job xix. 27,) never forsake me; for thou art the protector of my life, of whom shall I be afraid? No, *though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me*, (Ps. xxii. 4,) thou art my God and my Saviour, *I will act confidently and will not fear*, (Isa. xii.) Give me also, O most loving Jesus! such

perfect conformity to thy divine will, that I may cheerfully submit to the dispensations of thy all-wise and amiable Providence—give me such a lively sense of thy adorable presence, that I may think only of my beloved, *whose turning is towards me*, (Cant. vii 10,)—let me see thee in all things, and all things in thee; and let every motion of my heart tend to the accomplishment of thy will, for thou art he *whom my soul loveth*, and *I will run after thee to the odour of thy ointments*, (Cant. i. 3, 4.) Give me also the spirit of prayer; teach me thyself to ask so as that I may receive; to seek with that earnestness which insures success; and to knock with such persevering fervor as will open to me the exhaustless treasures of thy adorable heart. O my God! confirm that which thou hast wrought in me—stay with me, for it is late. Alas! my life is far spent, and as yet I have done nothing for thee, my dearest Beloved! O eterna Beauty! why did I not love thee sooner? O infinite Goodness! why was not every transport of my soul, from the moment it was capable of loving, reserved for thee alone? O grant that now, at least, I may *remain in thy love*, (St. John xv. 9,)—give me, I beseech thee, that lively, generous, ardent, *perfect charity*, which *casteth out fear*, (1 St. John iv. 18,)—that charity which many waters cannot quench, and which floods cannot drown, (Cant. viii. 7,) that *charity* which *is patient and kind*—which *believeth all things, hopeth all things, endureth all things.* (1 Cor. xiii. 4, 7.) O God of Charity! God of Love! thou hast given me thy adorable body, let me conjure thee then to remain with me, for thou thyself art that *love*, to

purchase which *I would give all* I possess, and *despise it as nothing.* (Cant. viii. 7.) O Delight of the blessed! beloved Companion of my banishment! remain with me by the influence of thy all-powerful grace, and henceforward may all the sighs of my heart, all the respirations of my soul, be so many fervent acts of love and union with thee, in this most amiable, most adorable sacrament. O Sacred Heart of Jesus! precious treasure, which I have received, and will never relinquish! do Thou absorb, inflame, and consume my soul.—O my God! take my whole being—take my whole heart, and therein for ever, reign with absolute sway, that I may never acknowledge any king, any master, any lover but Thee. O my sovereign Beatitude! may I rather die than forget thy infinite goodness, thy unspeakable mercies; may these same *mercies give Thee glory;* and may they *follow me all the days of my life!* (Psal. cvi. 8, xx. 6.) In the strength of thy heavenly nourishment I have received, may I walk steadily in the paths of virtue, until I come to that happy region where I shall eternally sing *Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.* (Apoc. vii. 12.)

## PLENARY INDULGENCE

*A prayer before the crucifix, or picture of Jesus Christ crucified.*

Clement VIII. and Benedict XIV. have granted a Plenary Indulgence to those who recite the following

Prayer, before any image or representation of Christ crucified, provided they confess and approach the holy communion. This Indulgence is confirmed by Pope Pius VII., by a decree of the Sacred Congregation of Indulgences, dated the 10th of April, 1821, and is made applicable, by way of suffrage, to the suffering souls of Purgatory.—*Decree of Leo XII. 17th September*, 1825.

PRAYER.

Behold me, O good and amiable Jesus! prostrate in thy divine presence, and beseeching thee, with all the ardor of my soul, to impress upon my heart lively sentiments of faith, hope and charity, and of repentance for my sins, and a most determined resolution of never offending Thee again; whilst with all the affection of my heart, and with the sincerest sorrow, I consider and contemplate thy five wounds, meditating chiefly on the words of the Royal Prophet, concerning Thee, O my Jesus! "They have dug my hands and my feet: they have numbered all my bones."—*Psalm* xxi. 18.

This Indulgence can be gained every day by *weekly Penitents*, on the condition of communion.—*Decree of the Sacred Congregation of Indulgences, 9th of December*, 1763, *approved by Clement XIII.*

*The preceding prayers may serve during visits paid to the most Blessed Sacrament.*)

## VESPERS FOR SUNDAY.

Pater Noster, &c.
Ave Maria, &c.

*V.* Deus! in adjutorium meum intende.
*R* Domine! ad adjuvandum me festina.
*V.* Gloria Patri, et Filio et Spiritui Sancto.
*R.* Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum Amen, Alleluia. In Lent Laus tibi, Domine! Rex æternæ gloriæ.

*Psalm* cix.

Dixit Dominus Domino meo, (See page 13.)

*Psalm* cx.

Confitebor tibi, Domine, in toto corde meo, *in concilio justorum et congregatione.

Magna opera Domini:* exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus; *et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum misericors et miserator Dominus; *escam dedit timentibus se.

Memor erit in sæculum testamenti sui; *virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem gentium;* opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi; *facta in veritate et æquitate.

Redemptionem misit populo suo: *mandavit in æternum testamentum suum

Sanctum et terribile nomen ejus *initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: *laudatio ejus manet in sæculum sæculi.

Gloria Patri, &c.

*Psalm* cxi.

Beatus vir qui timet Dominum; *in mandatis ejus volet nimis.

Potens in terra erit semen ejus: *generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: *et justitia ejus *et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: *misericors, et miserator, et justus.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio: *quia in æternum non commovebitur.

In memoria æterna erit justus; *ab auditione mala non timebit.

Paratum cor ejus sperare in Domino; confirmatum est cor ejus; *non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus! justitia ejus manet in sæculum sæculi; *cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur; dentibus suis fremet et tabescet: *desiderium peccatorum peribit.

Gloria Patri, &c.

*Psalm* cxii.

Laudate, pueri! Dominum: (See page 15.)

*Psalm* cxiii

In exitu Israel de Ægypto, *domus Jacob de populo barbaro:

Facta est Judæ sanctificatio ejus, *Israel potestas ejus.

Mare vidit, et fugit; *Jordanis conversus est retrorsum.

Montes exultaverunt ut arietes; *et colles sicut agni ovium.

Quid est tibi, mare! quod fugisti? *et tu, Jordanis! quia conversus es retrorsum?

Montes! exultatis sicut arietes, *et colles! sicut agni ovium?

A facie Domini mota est terra, *a facie Dei Jacob:

Qui convertit petram in stagna aquarum,* et rupem in fontes aquarum.

Non nobis, Domine! non nobis: *sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: *nequando dicant gentes: ubi est Deus eorum?

Deus autem noster in cœlo: *omnia quæcunque voluit, fecit.

Simulacra gentium argentum, et aurum, *opera manum hominuum.

Os habent, et non loquentur; *oculos habent, et non videbunt.

Aures habent, et non audient; *nares habent, et odorabunt.

Manus habent, et non palpabunt; pedes habent, non ambulabunt: *non clamabunt in gutture suo.

Similes illis fiant, qui faciunt ea, *et omnes qui confidunt in eis.

Domus Israel speravit in Domino: *adjutor eorum, et protector eorum est.

Domus Aaron speravit in Domino: *adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino *adjutor eorum, et protector eorum est.

Dominus memor fuit nostri; * et benedixit nobis.

Benedixit domui Israel: * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum; * pusillis cum majoribus.

Adjiciat Dominus super vos; super vos et super filios vestros.

Benedicti vos a Domino, * qui fecit cœlum et terram.

Cœlum cœli Domino: *terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine! *neque omnes qui descendunt in inferum.

Sed nos qui vivimus benedicimus Domino, *ex hoc, nunc, et usque in sæculum.

Gloria Patri &c.

*Psalm* cxvi.

Laudate Dominum omnes gentes: (See page 92.)

*Capitulum*, 2 Cor. i.

Benedictus Deus et Pater Domini nostri, Jesu Christi, Pater misericordiarum, et Deus totius con

solationis, qui consolatur nos in omni tribulatione nostra.

*R.* Deo gratias.

*The Hymn.*

Lucis Creator optime!
Lucem dierum proferens,
Primordiis lucis novæ,
Mundi parens originem.

Qui mane junctum vespere
Diem vocari præcipis;
Illabitur tetrum chaos;
Audi preces cum fletibus;

Ne mens, gravata crimine,
Vitæ sit exul munere;
Dum nil perenne cogitat,
Seseque culpis illigat.

Celeste pulset ostium,
Vitale tollat præmium:
Vitemus omne noxium:
Purgemus omne pessimum

Præsta, Pater piissime!
Patrique compar unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum. Amen.

*V.* Dirigatur, Domine! oratio mea.
*R.* Sicut incensum in conspectu tuo.

The Magnificat or Canticle of B. Virgin St. Luke i. (See page 21.)

*Benediction of the Blessed Sacrament.*

*Tantum ergo* Sacramentum
Veneremur, cernui;
Et antiquum documentum
Novo credat ritui:
Præstet fides supplementum,
Sensuum defectui.
*Genitori, Genitoque.*
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio. Amen.

*V.* Panem de cœlo præstitisti eis, Alleluia.
*R.* Omne delectamentum in se habentem Alleluia.

*Adoration of the Blessed Sacrament.*

Adorate supplex latens Deitas,
Quæ sub his figuris vere latitas.
Tibi se cor meum totum subjicit,
Quia te contemplans totum deficit.

Adoremus in æternum sanctissimum Sacramentum (bis)

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Jesu quem velatum nunc aspicio,
Oro fiat illud quod tam sitio.
Ut te revelata cernens facie,
Visu sim beatus tuæ gloriæ.

Adoremus in æternum. &c

Ave verum corpus natum,
De Maria Virgine,
Vere passum immolatum.
In cruce pro homine.

Cujus latus perforatum,
Unda fluxit cum sanguine
Esto nobis prægustatum,
In mortis examine.

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O Jesu dulcis!
O Jesu pie!
O Jesu fili Mariæ!
Tu nobis miserere!

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## HYMNS TO BE OCCASIONALLY SUNG.

"Come, Holy Ghost," arranged and adapted to a French Air called "Esprit Saint, descendez en nous."

*Chorus.*

Come Holy Ghost, send down those beams,
Come Holy Ghost, send down those beams,
Which sweetly flow in silent streams
From thy bright throne above.
Which sweetly flow in silent streams
From thy bright throne above.
O come, thou Father of the Poor!
Thou bounteous source of all her store!
Come warm our hearts with love, with love divine.

Come warm our hearts with love, with love divine.
Thou bounteous source of all her store.
Come warm our hearts with love.
*Chorus*—Come Holy Ghost, &c.

Come, thou of Comforters the best,
Come, thou, the soul's delightful guest
Come, thou, the soul's delightful guest,
The Pilgrim's sweetest relief.
*Chorus*—Come Holy Ghost, &c.

Thou art our rest in toil and sweat,
Refreshment in excessive heat;
Refreshment in excessive heat,
And our solace in all grief.
*Chorus.*—Come Holy Ghost, &c.

O sacred light! shoot home thy darts
O pierce the centre of these hearts;
O pierce the centre of these hearts
Whose faith aspires to thee.
*Chorus.*—Come Holy Ghost, &c

O grant thy faithful, dearest Lord
Whose only hope is thy sure word,
Whose only hope is thy sure word
The seven gifts of thy Spirit.
*Chorus.*—Come Holy Ghost, &c

Grant us in life t'obey thy grace,
Grant us at death to see thy face,
And everlasting joys inherit;

And everlasting joys inherit,
Grant us at death to see thy face.
And endless joys inherit.
*Chorus.*—Come Holy Ghost, &c

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*The Sodalist's Hymn.—Air: "vous qu'en ces lieux"*

Children of Mary, high your voices raise!
Ye! on whom she cast a tenderest eye,
Children of God, sing her immortal praise,
And all exalt her glory to the sky.
I see ascending to her glorious throne,
The fervent prayer of every Sodalist,
Each heart erects an altar to her name,
Where Mary lives in everlasting fame.
*Chorus.*—"Children of Mary, &c."

When gloomy sorrow racks her children's heart
Mary is present to bestow relief;
She chases grief and sad affliction's smart,
And in our sorrow blends maternal grief.
Fly, fly to her, beneath her tender wing,
Leave sorrow and the tears of grief that flow,
For you she'll pray, and from the eternal king
She'll force the arms of vengeance and of woe.

Happy Sodalists, who from life's earliest scene
Strive and delight your mother still to love,
Hasten to Mary, send your fervent prayer;
Mary, the children's refuge and delight!
Yes, 'tis her pleasure to assist each child

Who calls upon her aid in humble prayer;
Past ages speak! oh was there ever one
Whose vows our mother dear refused to hear?

Temple divine! asylum of my heart,
O must I quit thy house where pleasures reign!
Alas! O mother, must I thus depart
To tempt the dangers of this world of pain?
O Mary, my mother, to death I run,
The flood of scandal inundates this plain;
Watch o'er my soul, protect thy Sodalist!
O be my guide, let not this prayer be vain.

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*Hymn to the Blessed Virgin.—Air: "Combien j'ai douce souvenance."* (Adding "Mary" at the end of each 3d and 4th line.)

Hail, happy Queen! whom Heaven's choice,
Has made the source of all her joys;
Since he, by whom we move and live,
From thee would life and food receive.

He, whom the sun and moon obey,
To whom all creatures homage pay,
The mighty Ruler of the skies,
In thee conceal'd an infant lies.

O gracious Mother of mankind.
What Eve had lost, in thee we find,
The way to heav'n is now by thee
To mourning sinners open'd free.

*To the same Holy Virgin.*

As the dewy shades of even,
Gather o'er the balmy air;
Listen, gentle Queen of Heaven,
Listen to my vesper (or morning) prayer

Holy Mother, near me hover,
Free my thoughts from ought defiled,
With thy wings of mercy cover—
Keep from sin thy helpless child.

Thine own sinless heart was broken,
Sorrow's sword had pierced its core;
Holy Mother! by that token,
Now thy pity I implore.

Queen of Heaven! guard and guide me,
Save my soul from dark despair,
In thy tender bosom hide me,
Take me, Mother, to thy care.

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*Hymn in honor of St. Joseph.—Air: "Le monde est vain," or "O Saint autel."*

O thou great fav'rite of the heav'nly King,
Who, now transported to the realms above,
Whose choirs celestial loud thy glories sing:
Receive the tributs of our praise and love.

All other saints thro' death must pass to bliss,
Here thou, thrice-blest! didst find thy happiness
In that bright world they wear their palms;—in this
Thou, glorious Saint! thy Saviour didst possess.

Thrice happy Father! and thrice happy Spouse!
Happy in life, and still happier in death!
Mary on thee her tender care bestows,
And Jesus' arms receive thy dying breath.

Now seated high in heav'n, present our vows
To Him who would on earth be called thy Son;
And jointly with thy glorious Virgin Spouse
Ne'er cease to plead our cause before the Throne.

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PRAYER.

*Antiphona.*—Behold the faithful and wise servant, whom his Lord hath set over his family.

*V.* Pray for us, O blessed St. Joseph!

*R.* That we may be made worthy of the promises of Christ.

*Let us pray.*

O God! who by a wonderful Providence didst vouchsafe to choose the Blessed St. Joseph to be the Spouse of thy most holy Mother, grant, we beseech thee, that we who venerate him on earth as our Protector, may deserve to have him for our intercessor in heaven—Who livest, &c.

*Hymn in honour of St. Aloysius.—Air of the Hymn of St. Vincent of Paul.*

THE youth who wealth and courts despised,
His spotless mind above to raise;
Who every rising thought chastised—
'Tis Aloysius claims our lays.

*Chorus.*

Amiable and angelic youth,
Aloysius, pray for us.

His infant words, the first he frames,
He utters with a trembling voice;
Jesus and Mary! hallowed names,
Dwell on his lips, and speak his choice.
*Chorus.*—Amiable, &c.

Charm'd with the Deity alone,
Terrestrial pursuits he forsakes
And ere yet half to manhood grown,
His virgin vows to Mary makes.
*Chorus.*—Amiable, &c.

Enamour'd of celestial joys,
Let pride and wealth my choice withstand,
I scorn their gifts, they are but toys,
He said, and joins Loyola's band.
*Chorus.*—Amiable, &c.

To gain perfection's utmost height
He tries, nor was his trial vain,
Of sanctity a model bright
He stands a mirror clear of stain
*Chorus.*—Amiable &c

*Antiphon.*—Well done thou good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of the Lord

*V.* Our Lord hath guided the just man by right ways.

*R.* And hath shown him the kingdom of God.

*Let us pray.*

O God, the distributor of heavenly gifts, who didst unite in the angelic youth Aloysius, wonderful innocence of life with an equal severity of penance, grant through his merits and prayers that we, who have not followed the example of his innocence, may imitate his practice of penance.—Through, &c. Amen.

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*Hymn in honour of St. Stanislaus Koska.—French Air*

O ye angelic bands attend!
From heaven's high exalted spires
With mortal accents deign to blend,
The voice of your harmonious choirs.

*Chorus.*

In early life's most tender state,
(O thy designs, how great O God!)
Young Stanislaus could emulate
The virtuous paths that saints have trod

Thy tenderness, O Virgin bright,
Places within his youthful arms,
The object of his soul's delight,
An infant Saviour's lovely charms.

Oh happiness supremely great!
No grandeur can his heart decoy;
Jesus, thy order grants a seat,
Receives the youth and crowns his joy.

Deluding world, thy threats are vain,
Your tinsel pleasures lose their charms;
The generous youth they can't detain,
He lives secure in Jesus' arms.

In joyful strains come sound his praise,
With anthems strike the vaulted sky;
Ye angels strike your choicest lays,
And greet the saint now flown on high.

PRAYER.

*Antiphon.*—Well done thou good and faithful servant; because thou hast been faithful over few things, I will place thee over many things; enter into the joy of thy Lord.

*V.* Our Lord hath guided the just man by righteous ways.

*R.* And hath shown him the kingdom of God.

*Let us pray.*

O God, who among the other wonders of thy wisdom, hast bestowed the grace of mature holiness upon such as were of tender age, grant, we beseech thee, that by the intercession of Blessed Stanislaus, immediately redeeming lost time by labour, we may hasten to enter into eternal rest, through Christ our Lord. Amen.

*To St. Cecilia.*

Let the deep organ swell the lay,
In honour of this festive day.

*Chorus.*

Let the harmonious choir proclaim
Cecilia's ever blessed name;
Cecilia, with a twofold crown
Adorn'd in heaven, we pray, look down
On thy fervent votaries here,
And hearken to their humble prayer.

Rome gave the Virgin Martyr birth,
Whose holy name hath filled the earth;
And in the early dawn of youth,
She fixed her heart on God and truth.
Let the harmonious choir, &c.

Then from the world's bewildering strife
In peace she spent her holy life,
Teaching the organ to combine,
With voice to praise the Lamb divine.
Let the harmonious choirs, &c.

Most firmly did her heart withstand,
She smiled upon the fell command,
To plunge her in a bath of fire,
There to be tortured and expire.
Let the harmonious choirs, &c.

*Prayer.*

*Antiphon.*—Come, spouse of Christ, receive the crown which the Lord hath prepared for thee for ever.

*V.* With thy comeliness and thy beauty set out.

*R.* Proceed prosperously and reign.

*Let us pray.*

O God who grantest us the yearly comfort of celebrating the feast of Blessed Cecilia, thy Virgin and Martyr, grant, that as we honour her in glory, we may follow her example in the practice of a virtuous life.—Through Christ our Lord. Amen.

---

*Hymn to St. Rose of Lima.*

First floweret of the desert wild!
Whose leaves the sweets of grace exhale,
We greet thee, Lima's sainted child—
Rose of America—all hail!

When first appeared the infant smile,
Beaming upon thy features meek,
It seemed as if there blushed, the while,
The Rose-bud on thy Virgin cheek.

And hence thy name, St. Rose, was given,
Not by thy earthly parents' choice:
But by the holy Queen of heaven,
Who bade thee in that name rejoice.

Transplanted from the worldly gaze,
Which sometimes taints the fairest flowers
In solitude thou lovd'st to praise
Thy spouse amid Religion's bowers.

There oft thy mind, too pure, too high,
For this low world of sin and strife,
Held blest communion with the sky,
Enjoying Heaven, in mortal life.

And once, amid thy rapturous prayer,
Thy heavenly Spouse himself came down,
Most sweetly breathing in thine ear,
"Rose of my heart, receive thy crown."

And whilst amid his glories now,
Thou seest him face to face—oh deign
St. Rose, to hear thy suppliant's vow,
That grace and glory we may gain.

---

*Prayer.*

*Antiphon.*—The kingdom of heaven is like to a merchant, seeking goodly pearls, who, when he had found one pearl of great price, went his way and sold all that he had, and bought it.

*V.* Grace is poured forth on thy lips.

*R.* Therefore God hath blessed thee for ever and ever.

*Let us pray.*

O Almighty God, the giver of all good gifts, who was pleased that Blessed Rose abundantly favored

with the dew of heavenly grace, should beautify the Indies with her purity and patience, grant that we, thy servants, following the perfume of her virtues, may become an agreeable odour to Christ, who liveth and reigneth with thee in the Unity of the Holy Ghost, one God, world without end. Amen.

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As many Sodalities have chosen their Patron, or Patroness, among the Saints above-mentioned: pious Sodalists, desirous to make a novena, may recite for nine days 3 "Our Father," and 3 "Hail Mary," with the prayer and hymn in honor of the Saint, whose intercession they wish to obtain.

The following hymns have been either selected, on account of their usefulness on the days of Communion, or reception;—or purposely written and adapted to the air of some of the best French canticles.

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## HYMN.

*Which may be sung before Vespers or any part of the Sacred Office.*

Hark! my soul, how every thing
Strives to serve our bounteous King;
Each a double tribute pays;
Sings its part, and then obeys.

Nature's chief and sweetest choir
Him with cheerful notes admire:

Chanting every day their Lauds,
While the grove their song applauds

Tho' their voices lower be,
Streams have too their melody:
Night and day they warbling run,
Never pause, but still sing on.

All the flowers that gild the spring,
Hither their still music bring:
If heaven bless them, thankful, they
Smell more sweet, and look more gay.

Only we can scarce afford
This short office to our Lord:
We, on whom his bounty flows,
All things gives, and nothing owes.

Wake, for shame my slothful heart,
Wake, and gladly sing thy part:
Learn of birds, and springs, and flow'rs
How to use thy noble pow'rs.

Call on nature to thy aid,
Since 'twas He all nature made:
Join in one eternal song,
Who to one God all belong.

Live forever, glorious Lord!
Live, by all thy works adored:
One in Three, and Three in One,
Thrice we bow to thee alone. Amen.

## BEFORE OR AFTER HOLY COMMUNION

*Aspirations before Communion. — Air: "Goutez ames, &c." or "Troupe innocente," or "O Dieu dont, &c." or "C'est faire un sacrifice."*

My God, my life, my love,
To thee, to thee I call;
O come to me from heaven above,
And be my God, my all.

My faith beholds thee, Lord,
Conceal'd in human food;
My senses fail; but in thy word
I trust, and find my God.

O, when wilt thou be mine,
Sweet lover of my soul!
My Jesus dear, my King divine;
Come, o'er my heart to rule.

O come! and fix thy throne,
In the midst of my heart;
O make it burn for thee alone,
And from thence ne'er depart.

Be gone ye, from my mind,
Vain childish earthly toys,
In my Jesus alone I find
True pleasures, solid joys.

*Aspirations after Communion.*

WHAT happiness can equal mine?
I've found the object of my love;
My Jesus dear, my King divine
Is come to me from heav'n above,
He chose my heart for his abode,
He there becomes my daily bread;
There on me flows his healing blood,
There, with his flesh, my soul is fed

I am my love's, and he is mine;
In me he dwells, in him I live;
What greater treasure could I find?
And could ye, heav'ns, a greater give
O sacred banquet, heavenly feast!
O overflowing source of grace,
Where, God the food and man the guest,
Meet and unite in sweet embrace!

Ye angels, lend your heavenly tongues;
Come, and with me in praises join;
Come, and unite in thankful songs,
Your sweet immortal voice to mine.
O, that I had your burning hearts,
To love my God, my spouse most dear!
O that he would with flaming darts,
Raise in my heart a heavenly fire!

Dear Jesus! now my heart is thine
O may it from thee never fly!

Hold it with chains of love divine,
Make it be thine eternally.
Vain objects, that seduced my soul,
I now despise your fleeting charms;
In vain temptation's billows roll,
I lie secure in Jesus' arms.

---

*The Peace of a Soul that loves Jesus Christ.—Air "Heureux, qui goute les doux charmes."*

Though all the powers of hell surround,
No evil will I fear;
For while my Jesus is my friend,
No danger can come near.

*Chorus.*

Then, blessed Jesus! dwell with me,
And make me burn with love of thee
O blessed Jesus! live with me,
'Till I may die and live with thee.

When virtue reigns within my heart,
And sin has lost its sway;
My Jesus will his sweets impart,
And drive all care away.
Then blessed Jesus, &c.

With him possess'd, all nature round,
To me more lovely grows;
Each pleasure heightens in my breast,
And with fresh ardour glows.
Then, blessed Jesus, &c.

Then, Oh! the dear enraptur'd thought!
Ah! could I truly say,
It is no longer I who live,
'Tis Jesus lives in me!
Then, blessed Jesus, &c.

---

*Contemplation of Heaven.*

Come, let us lift our joyful eyes
Up to the courts above,
And smile to see the Father there,
Upon a throne of love.
The peaceful gates of heavenly bliss,
Are opened by the Son;
High let us raise our notes of praise, } Twice
And reach the Almighty throne. }

O heaven! O land of pure delight,
Where saints immortal reign,
Whence endless day excludes the night,
And pleasures banish pain!
When shall my soul, from darkness free,
To thy bright seats remove;
For e'er to praise my dearest Lord } Twice
In endless peace and love. }

*Litany of the Sacred Heart, as sung in the community of the Sacred Heart.*

Kyrie Eleison. Christe Eleison.
Christe audi nos.
Christe exaudi nos.
Cor Jesu. Miserere nobis.
Cor Jesu, verbo Dei substantialiter unitum,
Cor Jesu, Dei majestate dignum,
Cor Jesu, Dei sanctitate sanctum,
Cor Jesu, Dei bonitate bonum,
Cor Jesu, adoratione Deo debita adorandum,
Cor Jesu, amore Deo digno amandum,
Cor Jesu, ineffabile,
Cor Jesu, incomprehensibile,
Cor Jesu, sanctissimæ Trinitatis sanctuarium,
Cor Jesu, charitatis æternæ dignissima sedes,
Cor Jesu, pax et reconciliatio nostra,
Cor Jesu, hostia vivens, sancta et Deo placens,
Cor Jesu, lancea perforatum,
Cor Jesu, refugium nostrum in die tribulationis
Cor Jesu, spes in te morientum,
Cor Jesu, deliciæ sanctorum omnium,
} *Miserere nobis.*
Agnus Dei, qui tollis peccata mundi miserere nobis,
Agnus Dei, &c.

---

## BEFORE OR AFTER THE RECITATION OF THE OFFICE OF THE DEAD.

*The Dying Christian.*—Music by CARR.

VITAL spark of heavenly flame!
Quit, oh quit this mortal frame!
Trembling, hoping, ling'ring, flying:
Oh the pain, the bliss of dying!
Cease, fond nature! cease thy strife,
And let me languish into life.

Hark! they whisper! Angels say,
Sister spirit come away!
What is this absorbs me quite?
Steals my senses, shuts my sight!
Drowns my spirit, draws my breath
Tell me, my soul, can this be death.

The world recedes, it disappears!
Heaven opens on my eyes! my ears
With sounds seraphic ring:
Lend, lend your wings! I mount, I fly
O grave! where is thy victory?
O death! where is thy sting?

---

*Air: "A Spanish Hymn."*

Lord! Thou wilt hear the prayer
Of hearts o'erflowing;
Wounded with grief and fear,
For thy love glowing.
Lord, thou wilt not despise—
Thou wilt with deigning eyes
View from the heavenly skies,
Thy children mourning.

Far from thy holy path—
Far from thee wandering—
Spare from thy dreaded wrath,
The sinner returning.
Spare, Lord! the sinner hear!
Give us thy holy fear;

Grant us the contrite tear:
Hearts with love burning.

---

*Jesus' Sufferings.—Air: "Chretiens, qui."*

Christians, who of Jesus' sorrows
Come the doleful tale to hear,
See what streams of blood flow for us
Blend, ah! blend, at least a tear.
Lo! for your own sins devoted,
Bleeds the victim from on high!
By his sufferings animated,
For Him live and for Him die.

Now behold the "Man of Sorrows"
On the Cross exalted high:
Suffering, bleeding, dying for us,
Now behold Salvation nigh:
Christians! hear his heavenly lessons,
Hearken to His dying voice;
His blaspheming foes He pardons,
For them prays, and for them dies.

Ah! to Him how deep and painful
Is the anguish sinners give!
From their crimes and pleasures shameful,
Outrage vile does He receive!
Vice triumphant holds dominion!
Sin appears where'er we turn!
Jesus' daily crucifixion
Ah! bewail—with sorrow mourn.

*The Plaint of the Blessed Virgin.*

Stabat mater dolorosa,
Juxta crucem lacrymosa,
Dum pendebant filius,
Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

O quam tristis et afflicta,
Fuit illa benedicta
Mater unigeniti.
Quæ mœrebat et dolebat,
Et tremebat cum videbat,
Nati pœnas inclyti.

Sancta mater istud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui Nati vulnerati,
Tam dignati pro me pati
Pœnas mecum divide.

---

*That day of wrath, &c.*

Dies iræ dies illa,
Solvit sæclum in favilla
Teste David cum Sybilla.

Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus!

Huic ergo parce Deus
Pie Jesu Domine?
Dona eis requiem. Amen.

---

## BEFORE OR AFTER RECEPTION OF MEMBERS.

"*Soldiers of Christ!*"—Music by CARR.

SOLDIERS of Christ! arise!
And put your armor on,
Strong in the strength which God supplies
Thro' his eternal Son;
Strong in the Lord of hosts,
And in his mighty pow'r,
Who in the strength of Jesus trusts
Is more than conqueror.

Soldiers of Christ! arise,
The God of armies calls
Unto his mansions in the skies
His everlasting halls;
Lo! the angel host appears
To welcome you to bliss:
Oh! what is earth, its sighs and tears,
Its joys compared to this.

Crush'd is the haughty foe,
His might, his glory gone,

But ye, with victory crowned, shall go
To Christ's eternal throne.
There shall the conqueror rest,
And in that blest abode,
Forever reign amid the blest,
Triumphant with his God.

---

*The Vanities of the World.—Air: Tout n'est que vanité.*

All is but vanity;
And each enchanting scene,
That charms the mortal eye,
Is empty, fleeting, and in vain.
This brilliant outward show,
Pompous glitter,
And wealth and treasure's glow
Soon or later,
Tho' dazzling to the eye,
Shall from our grasp delusive fly

Yon flowers so sweet and gay,
Whose fragrance scents the air,
Shall droop and fade away,
As if they never bloomed so fair.
The tinsel rays of fame,
Are but shadows;
Birth and an honour'd name,
All deceive us;
Not many an hour
Shall pass, ere all shall be no more.

Why seek, O youth, in vain,
'Mid what the world can give,
True happiness to gain?
Its charms thy blinded soul deceive.
The more your heart acquires
Its enchantment,
The less shall your desires
Gain contentment.
Speedier than you pursue.
Does every pleasure fly from you

---

*Strike the Harp in praise of God.*—Music by B. Cross.

Strike! the harp in praise of God!
Wake the timbrel's louder mirth,
Glorious the song must be
Of the great Creator's worth;
Nature in her calmness rises,
Strains of gladness, peace and love,
Man re-echoes forth her praises;
Glory to the God above.
*Chorus.*—Strike the harp, &c.

Honor him ye host of heaven!
Worship him ye realms below
Not with outward form alone,
But with hearts that purely glow.
He who rules the earth—the ocean-
Keepeth silent watch o'er thee,

He can tell with what devotion,
Bows the heart or bends the knee.
*Chorus.*—Strike the harp, &c

---

*Sound the Loud Timbrel.—Known Air.*

SOUND the loud timbrel o'er Egypt's dark sea :
Jehovah has triumph'd, his people are free !
Sing, for the pride of the tyrant is broken,
His chariots, his horsemen, all splendid and brave
How vain was their boasting,
The Lord hath but spoken,
And chariots, and horsemen, are sunk in the wave !

Praise to the Conqueror, praise to the Lord,
His word was our arrow, his breath was our sword !
Who shall return to tell Egypt the story,
Of those she sent forth in the hour of her pride ?
For the Lord hath look'd out from his pillar of glory,
And all her brave thousands are dash'd in the tide.
Sound the loud timbrel o'er Egypt's dark sea,
Jehovah has triumph'd, his people are free !

---

*Hymn of Thanksgiving.*

THEE, sovereign God ! we grateful praise,
And greet thee ! Lord, in festive lays ;
To thee, great God ! earth's boundless frame
With echoes sounds immortal fame ;
Lord God of hosts, the heavenly powers,
For thee vibrate the vaulted tow'rs. } *Twice*

Cherubs and Seraphs throned on high,
Still Holy, Holy, Holy cry.
Both heaven and earth aloud display
Thy beauty, grandeur, majesty;
Thy praises fill the Apostles' choir; } Twice.
The Prophets in the song conspire. }

O! grant us, with the saints above
To share thy everlasting love;
Save, Lord! thy people, and enhance
Thy grace on thy inheritance.
For ever rule and guide their ways, } Twice
Each day we'll chant aloud thy praise. }

No age shall fail t' extol thy name,
No hour neglect thy lasting fame.
Preserve us, Lord, this day from ill,
Have mercy, Lord! have mercy still.
As we have hoped, so crown our pain, } Twice
Let not our hope in thee be vain. }

---

*To the Blessed Virgin.—Air: Helas.*

Mary, our mother be,
And hearken to thy children's prayer!
Mary, we turn to thee,
Still may we find a mother's care!
Mother dear,
Lend a gracious ear,
As thy suppliants' praise to thee ascend,
Virgin pure,

Ever allure,
Till in thy smile our life shall end.

Mary! ever is thine
The sweetest smile of heaven's love;
Mary, Mother! incline
With thine own Son Jesus above
Spouse of the Dove!
Ever may we prove
Faithful, 'till the shades of even,
Bring us near
Thee, ever dear,
Mother of God, and Queen of Heaven.

---

*Ave Maris Stella.—Known Air*

Hail, Heav'nly Queen! hail, foamy ocean's Star!
Oh! be our guide—diffuse thy beams afar!
Hail, Mother of God, above all virgins blest!
Hail, happy gate of heaven's eternal rest!

*Chorus.*

Hail, foamy ocean's, hail, Heavenly Queen!
Oh! be our guide to endless joys unseen.

Hail, full of grace! with Gabriel we repeat
Thee queen of heaven, from him we learn to greet;
Thou give us peace, which heaven alone can give,
And dead through Eve, through Mary let us live.

O break our chains! thy guilty slaves release;
O give us light, and let our blindness cease;

Let every ill that preys upon our hearts,
Fly at thy voice, which every good imparts.

Thy children save—Oh gracious mother hear!
From brimful eyes, oh deign to wipe the tear!
Our anxious prayers to God thy Son present
Whose life and blood for sinful man were spent.

---

*For the Blessed Virgin.—Known Air.*

Fading, still fading, the last beam is shining.
Ave Maria! day is declining:
Safety and innocence fly with the light,
Temptation and danger walk forth in the night:
From the fall of the shade, till the matin shall chime,
Shield us from danger and save us from crime.
Ave Maria! Audi nos

Ave Maria! oh hear when we call;
Mother of Him who is Saviour of all!
Feeble and fearing, we trust in thy might,
In doubting and darkness thy love be our light:
Let us sleep on thy breast while the night taper burns,
And wake in thine arms when the morning returns
Ave Maria! Audi nos

*Hymn to the Blessed Virgin.—Air: "J'engagai."*

O Mary, my mother, thou friend of my bosom,
Methinks I behold thee in glory array'd,
I always have found thee, when life seem'd so toil
some,
A gracious protectress whenever I stray'd.

Bright queen of my country, thee humbly address
ing,
With Gabriel, thy angel, I bid thee all hail,
O shed on an exile a mother's fond blessing,
And guide me secure through this sorrowful val-
Amen

---

*Evening Hymn.*

Music composed by JNO. HEWITT, Baltimore

AVE Maria, guardian bright,
Hover round thy Son to night,
Mother of the sinless Son!
Hear our evening anthem soar—
To the throne that thou hast won,
Far beyond the thunder's roar.
*Chorus.*—Ave Maria, guardian dear,
Hover round thy children here.

Be our guardian, be our stay,
While the darkness rides its round;

Keep us till the morning's ray,
Wake again our anthem sound.
*Chorus.*—Ave Maria, guardian, &c.

Mother, taintless, undefiled,
Sinless let our slumbers be:
Mother of the sinless child,
Hear the prayer we raise to thee.
*Chorus.*—Ave Maria, guardian, &c.

Thou hast made our desert bloom,
Mary deign to hear our prayer;
If to-night we seek the tomb,
Shine upon the desert there.
*Chorus.*—Ave Maria, guardian, &c.

---

*Hymn to the Angels.—Air: Like the children of Sion.*

Blest spirits of light, oh! ye have not forsaken,
The children of earth, and the fallen from bliss;
Then still watch around us, our bosoms awaken,
To thoughts of a world that is brighter than this.

*Chorus.*—Oh! fondly watch o'er us! Oh, guard and protect us!
Blest Angels, direct us to mansions of bliss!

The lily of innocence fondly still cherish,
Averting whate'er may its purity stain;
And oh! when 'tis fading and ready to perish,
Support and restore it to beauty again.
*Chorus.*—Oh! fondly watch o'er us, &c.

Thou chiefly Archangel whose strength was victo rious,
Against the proud spirit that dared the Most High;
From thy dwelling in heaven all blissful and glo rious,
Cast down on each votary a fond guarding eye.
*Chorus.*—Oh! fondly watch o'er us, &c.

Oh pray for thy children, and guard and defend them,
And ask of our Father, thy maker, that we
May faithfully serve him—may love and adore Him
In heaven, sweet Angel! uniting with thee.
*Chorus.*—Oh! fondly watch o'er us, &c.

---

*Ave Maria.*

Ave Maria, gracia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui Jesu. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostri. Amen.

*Hymn to our Blessed Lady. For the Souls in Purgatory.*

O TURN to Jesus, Mother! turn,
And call Him by his tenderest names;
Pray for the Holy Souls that burn
This hour amid the cleansing flames

In pains beyond all earthly pains,
Favorites of Jesus! there they lie,
Letting the fire wear out their stains,
And worshipping God's purity.

They are the children of thy tears;
Then hasten, Mother! to their aid
In pity think each hour appears
An age while glory is delay'd.

See, how they bound amid their fires,
While pain and love their spirits fill;
Then with self-crucified desires
Utter sweet murmurs, and lie still.

O Mary! let thy son no more
His lingering Spouses thus expect;
God's children to their God restore,
And to the Spirit his elect.

Pray then, as thou hast ever pray'd;
Angels and Souls all look to thee

God waits thy prayers, for he hath made
Those prayers his laws of charity.

---

*St. Joseph's Home.*

Mother of our St. Joseph's Home
Be our guide where'er we roam ·
Youth is fading like a flower,
Dangers thicken every hour.
*Chorus.*—(First two lines repeated)

Queen of Angels, mother dear,
Guard us while we wander here ·
Exiles in a land of pain,
Aid us to our home again.
*Chorus.*

Star above the gate of heaven,
Light us on when tempest driven;
Winds are high and wild waves roar
Guide us safely to the shore
*Chorus.*

Solace of thy suffering Son,
Comfort us, till heaven be won;
Sorrow o'er and dangers past,
Take us to thy breast at last.
*Chorus.*

*May Hymn.*

Hail, Virgin! dearest Mary,
Our lovely queen of May!
O spotless, blessed lady,
Our lovely queen of May.

Thy children humbly bending
Around thy shrine so dear,
With heart and voice ascending—
Sweet Mary hear our prayer.

Behold earth's blossoms springing
In beauteous form and hue;
All nature gladly bringing
Her sweetest charms to you.

We'll gather fresh bright flowers,
To bind our fair queen's brow;
From gay and verdant bowers
We haste to crown thee now.

The rose and lily wreathing,
The humble violet fair,
To thee their perfumes breathing,
With sweetness scent the air.

The mignionette, the lilac,
And sweet forget-me-not—
The eglantine and myrtle,
To grace your wreath we've brought

The heliotrope, sweet type of love,
And star of Bethl'em too:
The lily of the valley,
Complete the wreath for you.

And now, our blessed mother,
Smile on our festal day;
Accept our wreath of flowers,
And be our Queen of May.

---

*To our guardian Angel.*

O God, how ought my grateful heart
To praise thy bounteous hand,
Who send'st thy angel from above,
To be my guide and friend.

My soul is surely something great,
Meant for eternity,
That angels thus should be employed
In watching over me.

When I, within my mother's arms,
Enjoyed her fond embrace;
He, hovering round on airy wings,
Divinely did me bless.

When first I from my mother learnt
My Jesus' name to praise.

He softly whispered to my hear
" How sweet are all his ways !

Celestial guardian, thus with thee
And by thy constant care,
May I the world's corruption flee,
And heavenly blessings share.

---

*The Hymn.*

ISTE Confessor Domini, colentes
Quem pie laudant populi per orbem
Hac die lætas meruit beatas
Scandere sedes.

*Or, instead of the two last lines.*

Hac die lætus meruit supremos
Laudis honores.

Qui pius, prudens, humilis, pudicus
Sobriam duxit sine labe vitam,
Donec humanos animavit auræ
Spiritus artus.

Cujus ob præstans meritum, frequentes
Ægra quæ passim jacuere membra,
Viribus morbi domitis, saluti
Restituuntur.

Noster hinc illi chorus obsequentur
Concinit laudem celebresque palmæ
Ut piis ejus precibus juvemur.
Omne per ævum.

Sit salus illi, decus atque virtus,
Qui super cœli solio coruscans,
Totius mundi seriem gubernat,
Trinus et unus. *Amen.*

---

## FOR VIRGINS.

The Psalms, as on the Festivals of the Blessed Virgin.

*The Hymn.*

Jesu, corona Virginum,
Quem mater illa concipit,
Quæ sola Virgo parturit;
Hæc vota clemens accipe.

Qui pergis inter lilia,
Septus choreis virginum,
Sponsus decorus gloria,
Sponsisque reddens præmia.

Quocunque tendis, Virgines
Sequuntur, atque laudibus
Post te canentes cursitant,
Hymnosque dulces personant.

Te deprecamur supplices,
Nostris ut addas sensibus,

Nescire prorsus omnia
Corruptionis vulnera.

Virtus, honor, laus, gloria,
Deo Patri, cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula. *Amen.*

---

## FOR HOLY WOMEN

*The Hymn.*

Fortem virili pectore
Laudemus omnes fœminam,
Quæ sanctitatis gloria
Ubique fulget inclyta.

Hæc sancto amore saucia,
Dum mundi amorem noxium
Horrescit, ad cœlestia
Iter peregit arduum.

Carnem domans jejuniis
Dulcique mentem pabulo
Orationis nutriens,
Cœli petitur gaudiis.

Rex Christe virtus fontium,
Qui magna solus efficis,
Hujus precatu quæsumus,
Audi benignus supplices

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum. *Amen.*

---

O SALUTARIS hostia,
Quæ cœli pandis ostium!
Bella premunt hostilia,
Da robur, fer auxilium.

Uni trinoque Domino,
Sit sempiterna gloria;
Qui vitam sine termino
Nobis donet in patria.

---

## BEFORE MASS.

*At the Sprinkling of the Holy Water.*

*Anthem.* Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

*Anthem.* Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

*Psalm.*

Miserere mei, Deus,* secundum magnam misericordiam.

Have mercy on me, O God,* according to thy great mercy.

Gloria Patri, &c.

P. Ostende nobis Domine misericordiam tuam.

R. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

Glory be to the Father, &c.

P. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto thee.

P. The Lord be with you.

R. And with thy spirit

*Oremus.*

*Let us pray.*

Exaudi nos, Domine Sancte, Pater omnipotens, æterne Deus; et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo, per Christum Dominum nostrum *Amen.*

Hear us, O Holy Lord, almighty Father, eternal God, and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this place, through Christ our Lord. *Amen.*

# THE HOLY MASS.

*The Priest at the foot of the Altar says*

In nomine Patris, et Filii, et Spiritus Sancti. *Amen.*

Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

*P. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

R. Quia tu es Deus, fortitudo mea, quare me repulisti? et quare tristis incedo dum affligit me inimicus?

P. Emitte lucem tuam et veritatem tuam; ipsa me deduxerunt et adduxerunt in montem sanctum uum, et in tabernacula tua.

R. Et introibo ad altare

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen*

I will go unto the altar of God.

R. To God, who rejoiceth my youth.

* P. Judge me, O God, and discern my cause from the nation not holy: from the unjust and deceitful man deliver me.

R. Because thou art God, my strength: why hast thou rejected me? and why do I go sorrowful, whilst the enemy afflicts me?

P. Send forth thy light and truth: they have conducted and brought me into thy holy hill, and unto thy tabernacles.

R. And I will go unto

* This Psalm is omitted in Masses for the Dead, and in Passion time

Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea? et quare conturbas me?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen.*

P. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

P. Confiteor Deo, omnipotenti, &c.

R. Misereatur tui omnipotens Deus, et dimissis

the altar of God: to God who rejoiceth my youth.

P. I will praise thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou trouble me?

R. Hope in God; because yet will I praise him; the salvation of my countenance, and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

P. I will go unto the altar of God.

R. To God who rejoiceth my youth.

P. Our help is in the name of the Lord

R. Who made heaven and earth.

P. I confess to Almighty God, &c.

R. The Almighty God be merciful to thee, and,

peccatis tuis, perducat te ad vitam æternam.

P. *Amen.*

R. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis et tibi Pater; quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

forgiving thee thy sins, bring thee to everlasting life.

P. *Amen.*

R. I confess to Almighty God, to the blessed Mary ever Virgin, to the blessed Michael the Archangel, to the blessed John the Baptist, the holy Apostles Peter and Paul, and to all the Saints, and to you, Father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, and you, Father, to pray to our Lord God for me.

P. May the Almighty God be merciful to you, and, forgiving you your sins, bring you to life everlasting.

R. *Amen.*

P. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens, et misericors Dominus.

R. *Amen.*

P. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum de nobis.

P. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

R. *Amen.*

P. May the Almighty and most merciful Lord grant us pardon, absolution, and remission of our sins

R. *Amen.*

P. O God, thou being turned towards us, wilt revive us.

R. And thy people will rejoice in thee.

P. Show us, O Lord, thy mercy.

R. And give us thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come to thee.

P. The Lord be with you.

R. And with thy spirit.

*The Priest going up to the altar saying:*

Aufer a nobis, quæsumus, Domine, iniquitates nostras: ut ad sancta sanctorum, puris mereamur mentibus introire.

Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the holy

Per Christum Dominum nostrum. *Amen.*

of holies. Through Christ our Lord. *Amen.*

*Here, at solemn Masses, the priest incenseth the altar.*

## THE ENTRANCE.

Benedicta sit sancta Trinitas, atque indivisa unitas; confitebimur ei, quia fecit nobiscum misericordiam suam. Domine, Dominus noster, quam admirabile est nomen tuum in universa terra! Gloria Patri, et Filio et Spiritui Sancto; sicut erat in principio, et nunc et semper et in sæcula sæculorum. Amen.

Blessed be the holy Trinity, and the undivided unity; we will confess to him, because he has dealt mercifully with us. O Lord, our Lord, how wonderful is thy name over the whole earth! Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

P. Kyrie eleison.

P. Lord have mercy on us.

R. Kyrie eleison.

R. Lord have mercy on us.

P. Kyrie eleison

P. Lord have mercy on us.

R. Christe eleison.

R. Christ have mercy on us.

P. Christe eleison

P. Christ have mercy on us.

R. Christe eleison.

P. Kyrie eleison

R. Kyrie eleison

P. Kyrie eleison.

R. Christ have mercy on us.

P. Lord have mercy on us.

R. Lord have mercy on us.

P. Lord have mercy on us.

*Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis; laudamus te, benedicimus te, adoramus te; glorificamus te; gratias agamus tibi propter magnam gloriam tuam; Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram; qui sedes ad dextram Patris, miserere nobis, quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus Jesu Christe,

*Glory be to God on high, and peace on earth to men of good will; we praise thee; we bless thee; we adore thee; we glorify thee; we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son, O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us. Thou who takest away the sins of the world, receive our prayer Thou who sittest at the righ hand of the Father, have mercy on us. For thou only art holy; thou only

*The Gloria in excelsis is not said in Advent, Lent nor in Masses for the Dead.

cum Sancto Spiritu, in gloria Dei Patris Amen.

art Lord; thou only art most high, O Jesus Christ, together with the Holy Ghost, in the glory of God the Father. Amen.

P. Dominus vobiscum.

P. Our Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit

*The Priest then goes to the book, and reads the Collects, Epistle, and Gradual; which being different every day, the following prayers may be said:*

## AT THE COLLECTS.

WE humbly beseech thee, O Almighty and eternal God, mercifully to give ear to the prayers of thy servant which he offers to thee in the name of thy Church, and in behalf of us thy people: accept them to the honor of thy name, and the good of our souls; and grant us all those blessings which may any ways contribute to our salvation: through our Lord Jesus Christ. Amen.

## AT THE EPISTLE.

BE thou, O Lord, eternally praised and blessed for having communicated thy Spirit to thy holy Prophets and Apostles, disclosing to them admirable secrets redounding to thy glory and our great good We firmly believe their word, because it is thine. Give us, we beseech thee, the happiness to understand from the Church, by their instructions, what

is profitable, and grace to practise the same all our lives.

*At the end of the Epistle, the Clerk answers:*

R. Deo gratias. Thanks be to God

## AT THE GRADUAL.

HOW wonderful, O Lord, is thy name through the whole earth! I will bless our Lord at all times; his praise shall be ever in my mouth. Be thou my God, and my protector. In thee alone I will put my trust: let me not be confounded forever.

*The book is removed to the other side of the altar The people stand up, and the Priest says:*

P. Dominus vobiscum.
The Lord be with you.

R. Et cum spiritu tuo.
And with thy spirit.

P. Sequentia sancti Evangelii secundum, —— &c.
The continuation of the holy Gospel according to St. —— &c.

R. Gloria tibi Domine.
Glory be to thee, O Lord.

*Whilst the Priest reads the Gospel, the following may be said:*

BE thou ever adored, and praised, O Lord, who art not content to instruct and inform us by thy Prophets and Apostles, but hast even vouchsafed to

speak to us by thy only Son, our Saviour Jesus Christ, commanding us by a voice from heaven to hear him. Grant us, merciful God, the grace to profit by his divine and heavenly doctrine. All that is written of thee, dread Jesus, in thy Gospel, is truth itself: nothing but wisdom in thy actions, power and goodness in thy miracles, light and instruction in thy words. With thee, sacred Redeemer, are words of eternal life. To whom shall we go, but to thee, eternal fountain of truth? I firmly believe, O God, all thou teachest: give me only grace to practise what thou commandest, and command what thou pleasest.

*R.* Laus tibi, Christe.

Praise be to thee, O Christ.

*The Hymn, "Come, Holy Spirit, heavenly dove," or the following, is usually sung before sermon on Sundays and holidays.*

Spirit, creator of mankind,
Visit every pious mind,
And sweetly let thy grace invade,
Such breasts, O Lord, as thou hast made

Chase far away our mortal foe
And thy peace on us bestow;
Let thy direction to us shine,
That sin and vice we may decline

*Tunc dicitur Credo quando dicendum est.*

CREDO in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum; et ex Patre natum ante omnia sæcula; Deum de Deo, Lumen de Lumine; Deum verum de Deo vero, genitum non factum; consubstantialem Patri, per quem omnia facta sunt, qui propter nos homines, et propter nostram salutem descendit de cœlis; et incarnatus est de Spiritu Sancto, ex Maria Virgine. *ET HOMO FACTUS EST; Crucifixus etiam pro nobis; sub Pontio Pilato passus, et sepultus est; et resurrexit tertia die secundum Scripturas, et ascendit

*Then follows the Nicene Creed, when it is to be said.*

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things, visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God; and born of the Father before all ages; God of God, Light of Light, true God of true God; begotten, not made; consubstantial with the Father, by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, * AND WAS MADE MAN: was crucified also for us, suffered under Pontius Pilate, and was buried; and the third day he rose again according to the

* At these words, the people kneel down to adore God for the ineffable mystery of the Incarnation.

in cœlum, sedet ad dexteram Patris: et iterum venturus est cum gloria, judicare vivos et mortuos; cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre, et Filio simul adoratur, et conglorificatur, qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

Scriptures: and ascended into heaven; sitteth at the right hand of the Father; and shall come again with glory, to judge both the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and giver of life; who proceedeth from the Father and the Son; who, together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Oremus.

P. The Lord be with you.

R. And with thy spirit

P. Let us pray.

*When the Priest uncovers the chalice, and offers the bread on the little plate, the people ought to offer it with him.*

ACCEPT, O eternal Father, this offering we make to thee: it is only bread as yet; but, by a miracle of thy power and grace, thou art going to make of it a holy and eternal host, who offers himself to thee, for the salvation of all the faithful, absent and present, living and dead. Regard not, O Lord, our misery, except it be with an eye of pity; but look on that eternal Priest, Christ Jesus, who, being innocent and spotless, is continually our advocate before thee, pleading for the remission of our sins, and the relief of our necessities.

*When the Priest, at the corner of the altar, puts wine and water into the chalice.*

IN thy incarnation, O Lord, thou hast united thy divinity to our frail human nature; but go on still, daily, we beseech thee, with thy works of mercy, and grant that we thy people may be so truly united to thee, that neither interest, pleasure, or neglect may be ever able to divide us from thee.

*When the Priest offers the chalice in the middle of the altar.*

THOU only, O Lord, canst render this offering worthy of thee, and capable of giving salvation to the world. Accept it, we beseech thee, and purify our souls, that we may be acceptable in thy sight.

*When he bows down.*

WE can add nothing here, but the sacrifice of an humble and contrite heart, which thou, O Lord, wilt never despise.

*When he blesses the bread and wine, which he has offered, making the sign of the cross over them.*

THERE remains now this to be done by thee, my Lord; that thou come, O most holy and almighty God, and bless and sanctify what already belongs to thee.

*When the Priest washes his fingers at the corner of the altar.*

THOU, Lord, who once vouchsafed to wash thy disciples' feet, before their sitting at thy holy table; wash us also we beseech thee, O Lord, and wash us again; not only our feet and hands, but our hearts, and our souls, that we may be wholly innocent and pure.

*When the Priest, in the middle of the altar, stands bowing down.*

MOST holy and adorable Trinity, vouchsafe to receive this our sacrifice, in remembrance of our Saviour's passion, resurrection, and glorious ascension; and grant it may sensibly work in our souls, the effects of these mysteries. Let those saints, whose memory we celebrate, not forget us in heaven. They found help in this divine mystery. Grant

O Lord, it may likewise contribute to our salvation.

*Versus ad populum dicit.*

P. Orate fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

*Turning himself towards the people, he says:*

P. Brethren, pray that my sacrifice and yours may be acceptable in the sight of God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, and to the benefit both of us, and of his holy Church.

## THE SECRET PRAYER.

Sanctifica, quæsumus, Domine Deus noster, per tui sancti nominis invocationem, hujus oblationis hostiam, et per eam nosmetipsos tibi perfice munus æternum. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti

SANCTIFY, we beseech thee, O Lord our God, by the invocation of thy holy name, this host we offer unto thee, and perfect us thereby an eternal oblation to thyself. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the

Deus.

unity of God the Holy Ghost.

P. Per omnia sæcula sæculorum.

P. World without end

R. Amen.

R. Amen.

## THE PREFACE.

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

P. Sursum corda.

P. Lift up your hearts.

R. Habemus ad Dominum.

R. We lift them up to the Lord.

P. Gratias agamus Domino Deo nostro.

P. Let us give thanks to our Lord God.

R. Dignum et justum est.

R. It is meet and just so to do.

P. Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere; Domine sancte, Pater omnipotens, æterne Deus; qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus; non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de

P. It is truly meet, and just, right, and available to salvation, that we always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God; who, with thy only begotten Son and the Holy Ghost, art one God, and one Lord, not in one single person, but in three persons and one substance. For what

tua gloria revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in personis proprietas, et in essentia unitas, et in majestate adoretur æqualitas. Quam laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim, qui non cessant clamare quotidie, una voce dicentes:

Sanctus! Sanctus! Sanctus! Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domine. Hosanna in excelsis.

we believe of thy glory, as thou hast revealed it, we believe the same of thy Son and of the Holy Ghost, without any difference: so that, in the confession of one true and eternal Deity, we adore a distinction of persons, an unity of essence, and an equality of majesty; which the Angels and Archangels praise, the Cherubims and Seraphims also, who cease not to cry out daily, saying, with one voice:

Holy! Holy! Holy! Lord God of Sabaoth; the heavens and the earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord Hosanna in the highest.

*When the Priest bows down, and begins the Canon, in a low voice, you may say:*

MOST merciful Father, who hast given us thy only Son to be our daily sacrifice, we beseech thee, in the name of this holy victim, incline thy ear to our

prayers, and favour our desires. Thou who art the pastor of all pastors, protect, unite, and govern thy holy Church throughout the world; pour forth thy blessings on his present holiness, and on that prelate who has a particular charge over us.

*Whilst the Priest makes his Memento, standing with his hands joined before his breast, the faithful ought, at the same time, to make their Memento, praying in particular for themselves and friends, &c., something after this form:*

I OFFER thee, O eternal Father, with this thy minister at the altar, this oblation of the body and blood of thy only Son, to thy honour and glory; in remembrance of my Saviour's passion, in thanksgiving for thy benefits, in satisfaction for all my sins, and for the obtaining of thy grace, whereby I may be enabled to live virtuously, and die happily. I desire thee likewise to accept it, O God, for my parents, friends and benefactors; and for N. N.. grant them all blessings, spiritual and temporal; for those I have any way injured in word or deed, for all my enemies; for the conversion of sinners, and enlightening all that sit in darkness. Pour forth thy blessings on all, according to their different necessities; through the merits of thy only Son our Lord.

[*Here every one may add their particular necessities, as likewise those of their friends &c.*]

Give ear, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation in our behalf, and grant that it may be effectual for the obtaining of those blessings which he asks for us. Be thou, O Lord, the eternal bond of all our friendships and societies. And as thou hast vouchsafed to join us, not only in communion with thy faithful here below, but also with those who are now triumphing in heaven, with the Martyrs and Apostles, and thy blessed Virgin Mother; be thou the sacred bond to fasten and preserve us therein forever.

*When the Priest holds his hands over the chalice.*

BEHOLD, O Lord, we all here, though of different conditions, yet united by charity, as members of that one body, of which thy dear Son is the Head, present to thee, in this bread and wine, the symbols of our perfect union. Grant, O Lord, that they may be made for us, who are here below, the true body and blood of thy dear Son: that, being consecrated to thee by this holy victim, we may live in thy service, and depart this life in thy grace. He that is Almighty, he that is Truth itself, has said with his holy mouth, "*This is my body;*" and how then can we doubt the truth of it? He that made all things of nothing by his word, is he not to be believed when he says, he has changed one thing into another? Yes, I believe and adore.

*At the elevation of the Host.*

MOST adorable body, I adore thee with all the powers of my soul. Lord, who hast given thyself entire to us, grant we may become entirely thine.

The same eternal Word, who brought all things at first out of nothing: he that said, "*Let there be light,*" and there was light; "*Let the earth bring forth its fruits,*" and it was so: the same eternal Word now says, This is my body; and speaks it from the highest heavens, at this very moment, by the voice of his servant.

*At the elevation of the Chalice.*

MOST adorable blood, that washest away all our sins, I adore thee. Happy we, if we can return our life and blood for thine.

*After the elevation.*

IT is now, O Lord, with grateful hearts, we call to mind the sacred mysteries of thy passion and death, thy resurrection and ascension. Here is thy body that was broken; here is thy blood that was shed for us, of which these exterior signs are but the figures, and yet in reality contain the substance. It is now we truly offer thee, O Lord, that pure and holy Victim, which thou hast been pleased to give us; of which all the other sacrifices were but so many types and figures. If with a favorable eye, thou hast regarded the sacrifices of Abel, Abraham,

and Melchisedec, look likewise on ours: for, however weak our faith may be, yet our sacrifice is greater than theirs, and the only one worthy of thy heavenly altar.

*When the Priest bows down.*

ALMIGHTY God, who art infinitely good, look not on our sins, but on the infinite ransom paid for them. And now, whilst it is offered on our altars here below, do thou receive it on thy altar above: here, from our hands; but there, from the Angel of thy great council, that eternal Priest, who is himself both Priest and Victim, all in thee, as thou art all in him. Bless all those who here partake of this holy sacrifice.

*When the Priest makes his Memento for the dead, standing in silence, with his hands joined before his breast; the faithful ought likewise to make their Memento, thus:*

I OFFER thee, again, O Lord, this holy sacrifice of the body and blood of thy only Son in behalf of the faithful departed, and, in particular, for the souls of N. N., for my parents, relations, benefactors, and neighbors; likewise of such as I have any ways injured, or been the occasion of their sins; of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them, &c. For these, and all others, as many as are yet in the state of penance, waiting for their discharge, we beseech thee to hear us. Grant them

rest, O Lord, and eternal salvation; admit them to the company of thy blessed saints.

[*When the Priest strikes his breast, and says aloud:* Nobis quoque peccatoribus; *that is,* And to us sinners, *you may say:*]

Vouchsafe to grant the same one day to us, poor and miserable sinners as we are: and judge us not according to our demerits; but through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon. We ask it of thee in the name of thy dear Son, and in that form of prayer which he himself has taught us; he who liveth and reigneth with thee.

| | |
|---|---|
| P. Per omnia sæcula sæculorum. | P. World without end. |
| R. Amen. | R. Amen. |
| P. Oremus. | P. Let us pray. |
| Præceptis salutaribus moniti, et divina institutione formati, audemus dicere. | Being admonished by wholesome precepts, and taught by divine institution, we presume to say: |
| Pater noster, qui es in cœlis, sanctificetur nomen tuum; ad veniat regnum tuum; fiat voluntas tua, sicut in cœlo, et in terra; panem nostrum quotidianum da nobis hodie; | Our Father, who art in heaven, hallowed be thy name: thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our tres- |

et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem;

R. Sed libera nos a malo.

P. Amen.

passes, as we forgive those who trespass against us. And lead us not into temptation;

R. But deliver us from evil!

P. Amen.

DELIVER us from those evils which we labor under at present; from past evils, which can be nothing but our manifold sins; and from the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of thy saints, who intercede for us, intercept not thy justice, or excite not thy bounty: through Christ our Lord, who liveth and reigneth, &c.

P. Per omnia sæcula sæculorum.

R. Amen.

P. Pax Domini sit semper vobiscum.

R. Et cum spiritu tuo.

P. Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

P. World without end.

R. Amen.

P. The peace of the Lord be always with you.

R. And with thy spirit.

P. Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

| | |
|---|---|
| Agnus Dei, qui tollis peccata mundi, dona nobis pacem. | Lamb of God, who takest away the sins of the world, give us peace. |

[*In Masses for the dead, instead of* Miserere nobis, *say twice,* Dona eis requiem, *Give them rest: and the third time,* Dona eis requiem sempiternam, *Give them eternal rest.*]

*After Agnus Dei.*

IN saying to thy Apostles, my peace I leave you, my peace I give you; thou hast promised, O Lord, to all thy Church, that peace which the world cannot give: peace with thee, and peace with ourselves. Let nothing, O Lord, ever interrupt this holy peace; let nothing separate us from thee, to whom we heartily desire to be united, through this blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temptations, or fall into our common weaknesses. But alas! who does not tremble at this holy table? since it is true, as we are differently disposed, we may receive either life or death: and that the unworthy receiver draws upon himself not a blessing, but thy just wrath. Help us therefore, O Lord, and so prepare us by thy grace, that, in this holy mystery we may find the effectual remedy of all our evils.

*The Priest strikes his breast, saying:*

P. Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.

Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.

Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

*Receiving the Blessed Sacrament, he says:*

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

The body of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

King of kings, Lord of Lords, whom the heavens and the earth cannot contain, how great is thy goodness, thus to become our sacrifice and our food! Thou art the food of life, O good Jesus; and it is by thy power and grace, my soul must live to thee. Communicate then to me, at present, thy divine blessing, and let my weak and hungry soul be now comforted and strengthened by this heavenly food.

that it may be an effectual remedy of all my weaknesses; and make me faithful in thy service for ever.

Grant, O merciful Jesus, that whenever I shall receive this precious body and blood, they may for ever abide in me, and become a heavenly nourishment to my soul.

*When the Chalice is covered, he goes to the book and reads the Communion.*

Let it be now, O Lord, the effect of thy mercy, that we, who have been present at this holy mystery, may find the benefit of it in our souls.

P. Dominus vobiscum.
The Lord be with you.

R. Et cum spiritu tuo.
And with thy spirit.

*At the Post-Communion, when he goes a second time to the book.*

We give thee thanks, O God, for thy mercy, in admitting us to have a part in offering this sacrifice to thy holy name. Accept it now to thy glory, and be ever mindful of our weakness.

P. Dominus vobiscum.
The Lord be with you.

R. Et cum spiritu tuo.
And with thy spirit.

P. Ite, Missa est.
Depart, Mass is finished.

*Or, if Gloria in excelsis has not been said,*

P. Benedicamus Domino.
Let us bless the Lord.
R. Deo gratias.
Thanks be to God.

*In Masses for the dead.*

P. Requiescant in pace.
May they rest in peace.
R. Amen.

*When the Priest bows before the middle of the altar.*

Most holy and adorable Trinity, without beginning, and without end; it is through thee, and by thee, we began this sacrifice; and by thee we ought to finish it. Vouchsafe, therefore, to accept it; and as thou art an abyss of majesty hidden from us, be thou also an abyss of pity and mercy to us.

*The Priest turning towards the people, (except in Masses for the dead,) says:*

Benedicat vos omnipotens Deus Pater, et Filius, et Spiritus Sanctus.

Almighty God, Father, Son, and Holy Ghost, bless you.

R. Amen.
P. Dominus vobiscum.
The Lord be with you
R. Et cum spiritu tuo.
And with thy spirit.

P. Initium sancti Evangelii secundum Joannem.
The beginning of the Holy Gospel according to St John.

R. Gloria tibi Domine.
Glory be to thee, O Lord.

*While the Priest reads St. John's Gospel, at the corner of the altar.*

O Eternal Word, speak to my soul, which adores thee in profound silence. Thou art the Great Creator of all things: abandon not, I beseech thee, thy creature: be thou my life, my light, and my all. O Light eternal, enlighten me as to this present life, and in the life to come. Chase away by thy presence, those thick and unhappy clouds, that hover over my soul, and hinder me from understanding thee: that I may always know and understand thee, whenever thou vouchsafest to come to me. Reign in me, as in thy own inheritance: for thou, Lord, hast made me; thou hast redeemed me: may I be ever thine. I have sinned too much against heaven, and before thee, and am not worthy to be called thy son. If thou yet receivest me as a prodigal son, grant, Lord, that my love and obedience may correspond to that high birth, where flesh and blood are not concerned; where my will may desire nothing, but as directed by thine. Thou God incarnate, have pity on my frail and mortal flesh, and grant it may one day see what it adores here below. Amen

R. Deo gratias.
Thanks be to God.

# APPENDIX

## *Morning Prayers*

1st. Complying with the eighth rule, page 180, recite 3 "Our Father," and 3 "Hail Mary," once "I believe in," &c., "I confess to," &c., and "Hail O Queen," page 34. 2d. If possible, read a little in a good book, reflect on what you have read, apply it to yourself, and draw from your reading a practical resolution. 3d. Conclude with the recitation of the acts, the Litanies, page 210, or any other prayers, which time may allow you to recite.

## *Evening Prayers.*

1st. Complying with the ninth rule, page 180, recite 3 "Our Father," 3 "Hail Mary," once "I believe," "I confess," and "From the depths," page 117. 2d. Examine your conscience according to the method described below. 3d. Add a few prayers of devotion.

## *Particular and daily examination of Conscience, taken from St. Ignatius' Exercises.*

First. As soon as you rise, propose to guard against that particular sin or defect, which you wish to correct.

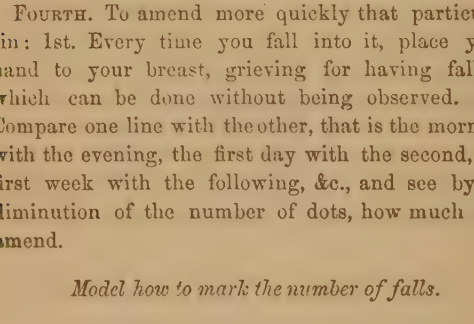
Second. After dinner, at the first moment left to yourself: 1st. Give thanks to God for benefits received. 2d. Beg of God to remember how many times you have fallen into that particular sin 3d

Run over each hour, from the moment you rose, down to the present time, and make on the first line of the figure below, a number of dots, equal to the number of times you have fallen into that sin. 4th, Ask pardon. 5th. Resolve to amend.

THIRD. In the evening do the same, and mark on the second line, as many dots as you have fallen into the same particular sin. Moreover, cast a glance over all the actions of the day—repent and amend.

FOURTH. To amend more quickly that particular sin: 1st. Every time you fall into it, place your hand to your breast, grieving for having fallen, which can be done without being observed. 2d. Compare one line with the other, that is the morning with the evening, the first day with the second, the first week with the following, &c., and see by the diminution of the number of dots, how much you amend.

*Model how to mark the number of falls.*



## SHORT METHOD OF PREPARING FOR CONFESSION.

First. *Prepare yourself* a few days before, by a greater fervor and a stricter watch over yourselves.

Second. *Invoke* the divine assistance, reciting devoutly some of the following prayers: Spirit Creator, page 208: Come, Holy Ghost, page 243: Antiphons to the Blessed Virgin, page 31: or her Litanies and the prayers that follow, page 210.

Third. *Examine yourself* with care, but without too great anxiety, on sins committed against God, your neighbour, and yourself; either by thoughts, words, actions, or omission—or on the Commandments of God—the Commandments of the Church—the seven deadly sins: (pride, covetousness, immodesty, gluttony, envy and sloth,)—the duties of your state of life—your predominant passion.

Fourth. *Excite yourself* to contrition, that is: to a hearty sorrow for having offended God, with a firm resolution of sinning no more. To conceive a great horror for sin, according to the advice of St. Francis of Sales: 1st, descend in spirit into the sad abode of eternal misery, and weigh seriously the punishment of sin; 2d, ascend to Heaven and contemplate the endless bliss awarded to those who avoid sin; 3d, go to Mount Calvary, and at the foot of Jesus crucified and of Mary, his agonizing Mother, behold what your sins have done! Weep over the past, and resolve rather to die, than ever to offend Him, who loved you unto death, even the death of the Cross. *Recite the act of contrition:*—O my

God! I am most heartily sorry for all my sins, and I detest them above all things, from the bottom of my heart, because they displease thee, my God, who art most deserving of all my love, for thy most amiable and adorable perfections; and I firmly purpose, by thy holy grace, never more to offend thee, and to do all that I can to atone for my sins.--If time allows it, the attentive reading of the following prayers will also greatly contribute to excite contrition: Have mercy, &c., page 163: From the depths, page 117: Christians, &c., page 263: Stabat Mater, page 264: or any part of the office for the Dead.

Fifth. *During confession*, let your accusation be sincere, diligent, entire, humble, short and sorrowful, chiefly at the moment that absolution is given.

Sixth. *After confession:* 1st. Return thanks to God. 2d. Call to mind the advices which you have just received. 3d. Perform your penance. In thanksgiving you may recite the Canticles of the Blessed Virgin, page 21: of Simeon, page 29: of Zacharias, page 83: the Te Deum, 65, or any of the hymns of thanks, page 35, &c., concluding by renewing your consecration to the Blessed Virgin, page 216.

### *Short Examination.*

1*st Commandment.* Omitting or saying irreverently our morning or evening prayers—wilful doubts, or gross ignorance, irreverent words or actions concerning Holy Things—superstitious practices. 2d. Cursing, swearing, &c. 3d. Omitting, through our fault, to be devoutly present at mass, on Sundays and Holy days of obligation, or coming too late. 4th

Disobedience, &c., to our parents, pastors and superiors. 5th. Anger, quarrels, fights, revenge, refusing to speak, giving scandal, &c. 6th and 9th. Immodest reading, songs, plays, and wilful thoughts, desires, looks, words, and actions, contrary to holy purity. 7th and 10th. Cheating, stealing, receiving, keeping, or coveting what belongs to others; wronging our employers by idleness, or wasting things 8th. False testimonies, lies, rash judgments, backbiting, tale-telling, slandering, mischief doing. *Commandments of the Church:* breaking without sufficient cause, abstinence or fasting, when commanded. Having neglected our penance, or the holy sacraments of confession and communion, or approached them without the requisite dispositions.

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## DEVOTIONS BEFORE CONFESSION.

This Confession may be your last: therefore endeavor to make it as you would wish to make your last.

### BEFORE THE EXAMEN OF CONSCIENCE

I.

*Who can understand sins?* Ps. xviii. 13.

*By the transgression of the law thou dishonorest God.* Rom. ii. 23.

*Crucifying again to themselves the Son of God, and making a mockery of him.* Heb. vi. 6

O HOLY and long enduring God! I prostrate myself before thee in the deepest self-abasement of which I am capable. But oh! with what feelings should my soul be penetrated in thy presence! Oh! I wish I could humble myself before thee, as my guilt and ingratitude deserve.

II.

*I desire not the death of him that dieth, saith the Lord God, return ye, and live.* Ezech. xviii. 32.

*Thou wilt pardon my sin, for it is great.* Ps. xxiv. 11.

*For thou, O Lord, art sweet and mild; and plenteous in mercy to all that call upon thee.* Ps. lxxxv. 5.

BEHOLD me, then, O God of goodness, mercy, and compassion! behold me prostrate before thee. Behold the prodigal, nay, worse than the prodigal. I have disfigured and defiled my soul, created to thine own image and likeness; I have sinned against him, by whose blood I was redeemed; I have added to the anguish of that heart which endured so much for me—I have, by my sins, renewed the death and sufferings of my Saviour. Oh! my God, what an ungrateful wretch I have been! Oh! that I had never offended thee! Oh! that my heart could break with sentiments of perfect contrition! But do, my Father and my God, do, I beseech thee grant that I may now be truly converted to thee; make my proud and insensible heart truly humble and contrite; let this be the change of thy Almighty power. I beg this favor through all that thy Divine Son, my Jesus, has done and suffered for me.

## III.

*Whose sins you shall forgive, they are forgiven them.* St. John xx. 23.

O MY Jesus! merciful author of the life-giving Sacrament of Penance! confiding in that infinite goodness and loving condescension which detains thee on thy throne of love in the midst of us, I cast myself at thy sacred feet; and I would here thank thee, in the best manner I can, for this saving institution, and for granting me this opportunity of recurring to it. O my Blessed Mother, my good Angel, Angels of our sanctuary and of our altar, and all ye Saints and Angels, unite with me, in thanking and praising my Jesus for his goodness to me and to all poor sinners.

## IV.

*Christ Jesus came into this world to save sinners.* 1 Tim. i. 15.

O ALMIGHTY Redeemer! hope and refuge of sinners! regard with compassion my poor guilty soul. I have, in the multitude of thy tender mercies entered thy holy temple to prepare myself for the reception of the sacrament of reconciliation. But, O my God, and my All! without thy assistance all my endeavors to obtain the requisite dispositions will be altogether unavailing. Do then, I beseech thee, pour forth thy grace into my heart, and preserve me from the misfortune of performing this holy action negligently, or of being deluded with a false sorrow and

repentance, as I fear I have too often been. Grant that I may be deeply penetrated with all those feelings and sentiments I should have, in recurring to this sacred institution of thy infinite goodness. Grant, also, that my first desire in approaching the tribunal of reconciliation, and my first motive in desiring to be reconciled to thee, may be to accomplish thy divine will. And O, my all-powerful Saviour! purify, I beseech thee, in the furnace of thy own pure love, my miserable heart, from all self-seeking and self-love; and grant that I may, in every part of my preparation for this holy sacrament, be guided by thy divine Spirit. I ask this favor in thy own sweet name—that name to which thou hast promised to grant whatsoever we should ask of thee.

## V.

*But if we would judge ourselves we should not be judged.* 1 Cor. xi. 31.

ETERNAL God! my soul is seized with terror, when I reflect on these thy own words. Oh! if even justice is to be judged, what will become of me, a wretch, whose whole life has been a series of sins and infidelities! O my God! I desire now to judge myself in such a manner, that, when thou comest to judge me, thou mayest pass a favorable sentence. But, my God, I feel that I am incapable of judging myself. O then, holy Spirit! eternal source of light, mercifully deign to enlighten thy poor blind creature, that I may discover the deep, concealed weakness and misery of my perverse heart; that I may know my-

self, as much as it is thy will that I should; and that the enemy and my own self-love may not deceive me in any way whatever. Grant also, that, enlightened and warned by thee, I may understand and feel, as much as thou willest, what it is to offend thee. O my Jesus! friend and advocate of sinners! present thy infinite merits to thy Heavenly Father in behalf of the soul thou lovedst so much in Bethlehem, in Gethsemane, and on Calvary.

## VI.

*Now there stood by the cross of Jesus, his Mother* St. John xix. 25.

O MY sweet Mother! Mother of my Jesus, the God of love and compassion! thou hast a clearer knowledge than any other created being of the excess of his love and mercy towards poor sinners; and thou knowest much better the ingratitude and deplorable misfortune of the sinner who offends him. Oh! do then, I conjure thee, by that sword of sorrow which pierced thy soul at the foot of the cross, and by thy knowledge of his love and mercy, obtain for me such sentiments of contrition that I may be perfectly restored to his favor and love, and never again do, say, or think any thing in the least offensive to him.

O my dear guardian Angel! to whose care I am committed, though I have so often frustrated the efforts of thy kind solicitude, do, I humbly conjure thee, make use of thy influence with God, and obtain

for me the favor of making this confession with the most perfect dispositions.

O my holy patrons and patronesses, and all ye blessed inhabitants of heaven, interest yourselves in my behalf, and obtain that my conversion may be entire.

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## DEVOTIONS AFTER CONFESSION

*Thy sins are forgiven thee.* St. Mark ii. 5

YES, O God of goodness and mercy! I have, just now, been absolved, by virtue of the power, which thou hast granted to the ministers of thy Church. That sentence of mercy and forgiveness has restored me to thy favor, if, as I wish and hope to have done, I have approached the sacred tribunal with the requisite dispositions. This is the effect of the precious blood thou hast shed for me, O Jesus my God and Saviour! Yes, thou *hast loved* me; and *washed* me *from my sins in thy own blood.*

*Give thanks to God for his infinite love and mercy.*

### PSALM CII.

BLESS the Lord, O my soul: and let all that is within me bless his holy name.

Bless the Lord, O my soul: and never forget all he hath done for thee.

Who forgiveth all thy iniquities: who healeth all thy diseases

Who redeemeth thy life from destruction; who crowneth thee with mercy and compassion:

Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle's.

The Lord doeth mercies and judgment for all that suffer wrong.

He hath made his ways known to Moses: his wills to the children of Israel.

The Lord is compassionate and merciful: long suffering and plenteous in mercy.

He will not always be angry: nor will he threaten for ever.

He hath not dealt with us according to our sins, nor rewarded us according to our iniquities.

For according to the height of the heaven above the earth, he hath strengthened his mercy towards them that fear him.

As far as the east is from the west, so far hath he removed our iniquities from us.

As a father hath compassion on his children, so hath the Lord compassion on them that fear him:

For he knoweth our frame: he remembereth that we are dust:

Man's days are as grass, as the flower of the field so shall he flourish.

For the spirit shall pass in him, and he shall no be: and he shall know his place no more.

But the mercy of the Lord is from eternity and unto eternity upon them that fear him.

And his justice unto children's children, to such as keep his covenant,

And are mindful of his commandments to do them.

The Lord hath prepared his throne in heaven: and his kingdom shall rule over all.

Bless the Lord all ye his Angels: you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

Bless the Lord all ye his hosts: you ministers of his that do his will.

Bless the Lord, all his works: in every place of his dominion. O my soul, bless thou the Lord.

Glory be to the Father, &c.

## II.

*Behold, thou art made whole: sin no more.* St. John v. 14.

O ALMIGHTY and merciful God! who according to the multitude of thy tender mercies, hast vouchsafed, once more, to receive this prodigal child, nay, worse than the prodigal, and to admit her to the sacrament of reconciliation, I give thee thanks with all the powers of my soul, for this, and all thy other mercies, graces, and blessings bestowed on me, the most unworthy of all sinners; and prostrating myself now at thy sacred feet, I offer myself, to be henceforward and for ever thine. Oh! let nothing in life or death ever separate me from thee. I once more renounce, with my whole soul, all my treasons against thee, and all the abominations and sins of my past life. I renew my promises made in bap-

tism, and my holy vows; and from this moment I dedicate myself eternally to thy love and service. Oh! grant, that, for the time to come, I may *keep my heart with all watchfulness*, abhor sin, and fear even the shadow of it more than any thing whatsoever. I resolve henceforward to suffer any thing rather than offend thee, and to avoid most carefully every occasion of even the least infidelity to thee. I beg thy blessing upon these my resolutions, that they may not be ineffectual, like so many others I have formerly made. For, O Lord! without thee, I am nothing but misery and sin. Supply also, by thy mercy, whatever defects have been in this my confession. I am sensible it has been very imperfect, and that I was far from having that true sorrow which the heinousness of my sins required: but let the precious blood of thy well beloved Son supply the deficiency. Accept my poor performance, such as it is, and give me grace to be now, and always, a true penitent through the same Jesus Christ, thy Son. *Amen.*

## III.

*Forget not the kindness of thy surety: for he hath given his life for thee.* Ecclus. xxix. 19.

O MY Divine Saviour! it is my ardent desire never to forget thy unspeakable kindness, and to do all in my power to return, in the best way I can, thy unmerited mercy in my regard. But, O my God! how can a poor sinful atom make any return to thee? Goodness inconceivable! all that thou desirest is my poor unworthy heart. Behold it then, I offer it to

thee without any reserve—remove from it, I beseech thee, every thing in the least displeasing to thee, and fill it with divine charity, that it may be an abode in which thou wilt delight to dwell: reign sovereign in it now and for ever.

## IV.

*Behold thy Mother.* St. John xix. 27.

MOTHER of my Jesus! remember that thou art also my Mother—my soul was committed to thy care by our Jesus, and he himself has given thee to me for my Mother: do, then, I beseech thee, my sweet Mother, obtain that I may receive from this holy sacrament all the fruits which it is his will it should produce in my soul. And, O my blessed Mother! by all the anguish thou didst feel in being separated from thy Divine Son, obtain for me that perfect love which will keep me united to him in time and in eternity. Show thyself my Mother.

O my good Angel, my guide and guardian; my holy patrons and patronesses, and all ye Angels and Saints, intercede for me; obtain that I may keep all my good resolutions.

## V.

*The Son of Man is come to seek and to save that which was lost.* St. Luke xix. 10.

*There shall be joy before the Angels of God upon one sinner doing penance.* St. Luke xv. 10.

O MERCIFUL Redeemer! by all thou hast done

and suffered for poor sinners, grant to them all, I beseech thee, the grace of true repentance.

O holy Mother of our Jesus, obtain that all sinners may recur to this salutary remedy for them, from all eternity, in the design and mercy.

## AN ACT OF HUMILITY.

TO transform a soul so defiled as mine, into a of innocence and purity, must be the work of right hand of the Most High. Ah, my God! I sh never be able to discover any vestige of that precio innocence which makes a soul so lovely and accep able in thy sight, unless I trace back my whole life to the days of my childhood. But although I have had the misfortune to forfeit my baptismal innocence by sin, yet there remains for my consolation this sure anchor, whereby I may hope to regain thy favor, grounded on thy infallible promise, viz., *That thou wilt never despise a contrite and humble heart.*

But if even the enormity of my sins had not exposed me to thy wrath, and consequently to the eternal pains of hell, yet would I nevertheless sincerely detest them. O my God! do not upbraid me with mine iniquities, they are always in my sight; and the bitterness of my regret for having committed them, shall serve as a continual punishment of my baseness. Ah, my Redeemer! though I cannot suffer such an excessive degree of anguish as thou didst during thy agony in the garden of Gethsemane, when, in a bloody sweat, thou didst offer thyself as a victim to the Eternal Father; yet I am fully determined to

suffe with patience every cross or affliction which may fall in my way, as well in atonement for the sins I have hitherto committed, as to prevent me from future relapses. Assist me with thy grace, O Lord, and remove every occasion of sin at a distance from me; and as I dread no evil so much as that of offending thee, rather cut the thread of my life, than suffer me again to commit a deliberate sin. O my amiable Saviour! inflamed with thy love, I am fully resolved to avoid every fault that may in the least displease thee, or diminish the influence of thy graces Although I have a well-grounded confidence that my soul has been cleansed in the sacrament of Penance, still I desire to be washed more and more from my iniquities. *Create a clean heart in me, O God; and renew a right spirit within my bowels.* Ps. l. 13.

## AN ACT OF HUMILITY.

Reflect on these words: *And he gave it to his disciples and said: Take ye and eat, &c.* It must have been a great cause of confusion to the Apostles, when they beheld their Saviour distribute to them his sacred body, not merely that they might honor and adore it, or that they might preserve it as an inestimable relic, but that they might make it their food. Be thou also penetrated with the most profound humility.

WHAT am I, O God of majesty and glory, or who am I, that thou shouldst deign even to look on me? Whence am I honored with so unspeakable a favor, as that my Lord and my God should come and visit in person so miserable a sinner and vile a worm of the earth? How dares a being more contemptible than nothing, approach so holy a God, eat the bread

of Angels, and feed on thy divine flesh? Ah, Lord it is too much: I am not worthy of so great a favor; I shall never, no, never deserve it.

O King of heaven and earth! adorable Sovereign! the Author and Preserver of the universe! behold, I annihilate myself before thee, protesting that I would humble myself as much for thy glory, as thou dost here for my salvation. I acknowledge, with the most profound respect, the infinite grandeur of thy divine Majesty, and my own miserable baseness. The contemplation of the one and the other fills me with inexpressible confusion. Can I possibly say more, my dear Saviour, than to confess with the utmost humility, in the words of the Centurion, *Lord, I am not worthy that thou shouldst enter under my roof, but only say the word and my* soul *shall be healed.*

## AN ACT OF FAITH.

In consequence of the words pronounced by our Saviour, when he consecrated the bread and wine—*This is my body, &c. This is my blood, &c.*—the Apostles received what Christ then gave them as his *real body* and *blood.* Do thou now, in like manner, make a most lively act of faith in the real presence of Jesus Christ in the Blessed Eucharist.

SINCE thou, omnipotent God, whose almighty words are creative, productive, and effective; since thou, O eternal Truth, who canst neither deceive nor be deceived; since thou, I say, hast declared that thou art *really* and *actually present,* under the appearance of material bread, I therefore implicitly believe it; for, what greater proof can I require of the truth of this mystery, than thine own infallible word? Yes

my dear Saviour, I openly confess, and am inwardly convinced, that it is thou thyself I am going to receive; thou, who, for my sake, wast born in a manger; thou, who, for my redemption, didst die on a cross, and who, though now gloriously seated on thy heavenly throne, still continuest on earth, under the sacramental veils, to feed and nourish the souls of men. Were I to behold thee with my corporal eyes, and examine the impressions of the wounds thou didst receive in thy sacred hands and side, as St. Thomas did, still I could not say with more confidence than I now do, that thou art *my Lord and my God* I do not demand a miracle, as a proof of thy real presence: no, Lord, let me rather have the whole merit of faith; for thou hast said: *Blessed are they that have not seen, and have believed.* Wert thou therefore to speak to me from this very tabernacle, the voice would affect me less than that which resounds in thy Gospel and thy Church, founded by thyself, and propagated in a miraculous manner. Though to my senses it appears to be bread, yet, submitting them entirely in obedience to divine faith, I answer, it is thy real body and blood, accompanied by thy soul and divinity. In this faith I am determined to live and die; and were I to suffer a thousand martyrdoms in testimony thereof, I am persuaded that, with the help of thy grace, I would remain immovable. *Verily thou art a hidden God, the God of Israel the Saviour.* Is. xlv. *I do believe, O Lord; help thou my unbelief.* Mark ix.

When about to communicate, let your heart be penetrated with a lively sense of the actual presence of your divine

Saviour, and at the same time endeavor to recollect the different passages of Scripture above quoted, they being, as it were, an abridgement of the foregoing acts. You may also reflect on the words, "May the body of our Lord Jesus Christ preserve thy soul unto life everlasting," which the priest pronounces at the moment he gives you the blessed Sacrament; because they imply that the end purposed in communicating is not simply to abide in a certain regularity of conduct for a few months, weeks, or days: but to persevere faithfully, to the very hour of death, in that state of grace to which a worthy participation of this divine Sacrament shall now raise you.

## AN ACT OF HOPE.

SINCE thou vouchsafest to come and dwell within me, O my Redeemer, what may I not expect from thy bounty! I therefore present myself before thee with that lively confidence which thy infinite goodness inspires. Thou not only knowest all my wants, but thou art also willing and able to relieve them. Thou hast not only invited me, but promised me thy gracious assistance: *Come to me all you that labor and are heavy laden, and I will refresh you.* Behold, then, O Lord, I accept thy gracious invitation: I lay before thee all my wants, my misery, and my blindness; and confidently hope, without the fear of being disappointed, that thou wilt enlighten my understanding, inflame my will, comfort me in the midst of such crosses or afflictions as thou hast appointed I should suffer, strengthen me in all temptations and trials, and with the powerful assistance of thy grace, change me into a new creature; for art not thou, O God, the master of my heart? and when shall my

heart be more absolutely disposed of by thee, than when thou shalt have once entered into it ?.

O DIVINE Goodness ! thou didst descend on earth to fulfil all justice, and thy sacred life proves thy mission to have been perfectly accomplished; thy conduct towards men is still equitable, infinitely just. But what do I say ? Surely, in the excessive profusion of graces and favors heaped on all mankind, and particularly on me, thy most unworthy servant, thou hast not consulted the dictates of justice; but hast rather listened to the voice of thy tenderest mercies. It is likewise said of thee, that thou wilt *render to every man according to his works*, (St. Matt. xvi. 27 :) but O ineffable Goodness ! hadst thou done so with me, I should long since have been buried in hell, and deprived of thy love—a punishment far more dreadful than all the evils of the world united. Yes, Lord, thou wouldst have treated me according to my works, hadst thou punished my long insensibility to the charms of thy love, by eternal banishment from thy adorable presence—that presence which constitutes the felicity of the blessed; for the heart that loves thee not, is deserving of ten thousand hells. But, O boundless Mercy ! thou hast acted far otherwise : consulting only the dictates of thy ever-compassionate heart, thou didst earnestly pursue me, when I thoughtlessly fled from thee. When my heart, distracted and divided among creatures, forgot thee, its only repose and solid happiness, thou didst not forsake, but didst sweetly and unceasingly urge me to return, and be solely thine How merciful has been thy conduct

towards me, my dearest Lord! Not on me, but on thy adorable self was exercised all the rigor of thy justice—on thee was *the chastisement of our peace, and by thy bruises we are healed.* Isaias liii. 5. After such mercies, shall indifference or tepidity actuate my conduct towards thee? No, most amiable Jesus, who hast done and suffered so much for me; no, superabundant source of mercy and grace; no, I will henceforward faithfully love and serve thee, and confidently hope for those eternal rewards, those inconceivable joys, thou hast purchased for me by thy bitter death and passion.

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[Prayers for Holy Communion and during visits to the Blessed Sacrament, page 219, &c., and 250, &c. Young Sodalists are particularly requested often to pray, but chiefly on communion days, to know from God the state of life, to which they are called. To this effect they may recite the Invocation to the Holy Ghost, the Remember, the Litanies, or other prayers contained in this Manual.]

## DEVOTIONS AFTER COMMUNION.

HAVING received your Divine Saviour, cast yourself, in spirit, at his sacred feet; speak to him with your heart; acknowledge your unworthiness, your incapability to adore, love or thank him as he deserves; and remain, at least for some moments, in humble, grateful and loving silence.

My God! my Jesus! is it thou
Art filling thus my heart with bliss?
Tell me, art thou within me now?
Hast thou bestow'd a boon like this?
Yes, stooping from thy heaven above,
Thou wilt not dwell from us apart;
Thy dearest throne, thou mak'st, through love
The tabernacle of our heart.

### I.

*Whence is this to me?* St. Luke i. 43.

GOODNESS inconceivable! I cast myself at thy sacred feet; my soul ardently desires to adore, love and thank thee, not as much as thou deservest, for this is impossible; but, as much as I am capable. My Jesus, my divine Saviour within me! God of infinite goodness! thou seest how incapable I am of acknowledging, or even feeling the extent of thy condescension, or of my happiness. Accept then my adored Lord! accept thy own merits—thy own

divine person, in thanksgiving for all thy mercies; and, in union with thy own merits and thy own divine person, permit me to offer thee my heart, which ardently desires to honor thee in this abode so unworthy of thee.

## II.

*God himself will come, and will save you. Then shall the eyes of the blind be opened; and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart; and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness.* Isaiah xxxv. 4, 5, 6. *The land that was desolate . . . shall be glad; and the wilderness . . . shall bud forth and blossom: . . . the glory of Libanus is given to it, and the beauty of Carmel and Saron,* Isaias xxxv. 1, 2: *the Holy One of Israel.* Isaias xii. 6.

YES, my soul hath found him whom she loves. (Cant. iii. 4.) My heart hath received its treasure, the dearest object of its affections. Yes, my Jesus is mine—entirely mine. What more could I ask? What more could I ambition? *For what have I in heaven? and besides thee what do I desire upon earth?* Ps. lxxii. 25. O Love! consuming Love! stronger than death, (Cant. viii. 6;) my heart is now the altar on which thou burnest. Let me feel in the inmost recesses of my soul, thy all-reviving fire: inflame, transform, and absolutely destroy within me, every atom of sin or imperfection. Eternal

Wisdom! thou alone knowest the value of these precious moments of thy actual presence in my heart. Oh! assist me thyself to profit by thy stay; teach me, by unbounded confidence and ardent love, to obtain from thy merciful heart the blessings thou art come on purpose to bestow. O my God, my Saviour, and only Love! thou hast not entered the wretched dwelling of my heart, to be a spectator only of all its miseries. No, I feel that thou art come to deliver, enrich and sanctify me. Oh! inspire me thyself with the dispositions thou requirest for executing in my soul thy merciful designs Stay with me, O beloved Lord! stay with me, for *the day is now far spent*, and the evening of life approaches, (St. Luke xxiv. 29;) stay with me, I conjure thee, for I have yet a thousand woes to expose to thee, the God and Saviour of my soul. Thou well knowest that I do not seek to hide from thee the deep wounds of my heart. No, my sweetest consolation is to expose them to thy view, to lay open to thee my whole soul, and pour all my sorrows into the sacred heart of a God, who never yet beheld misery without pity and compassion. O Saviour of my soul! have mercy on me, as I have hoped in thee. Yes, I do hope in thee, my sovereign Life! In those adorable arms, open to receive sinners, I confidently expect a refuge; at those sacred feet, where so many have found mercy and pardon, I now throw myself. Oh! listen to my supplications, or rather to the voice of thy infinite mercy, for that alone is greater than my malice. Remember, O Beloved of my soul! that one visit

from thee would suffice to sanctify the greatest sinner. Ah! permit not that I should receive thee in vain; let not thy precious blood fall on the barren soil of my heart without softening it, and producing the fruits of virtue, which thou hast so long expected, and I have so ungratefully refused thee. Too late have I known thee, O eternal Truth! too late have I loved thee, O Beauty ever ancient and ever new! O take me out of life this moment, rather than suffer me to wound thy adorable heart by a relapse into sin, or a deliberate infidelity.

## III.

*He . . . spared not even his own Son, but delivered him up for us all; . . . hath he not also, with him, given us all things?* Romans viii. 32.

FATHER of mercies, and God of goodness! how hast thou loved us! What return can thy poor creature make thee? Thanks to thy own infinite love, I can offer thee him, whom thou hast given me; him in whom thou art well pleased, thy only begotten Son and our Redeemer. Behold, then, eternal Father! our holy Jesus; I offer thee his infinite merits in thanksgiving for thy mercies to me and all mankind, in behalf of thy holy Church: open wide her portals, and send forth streams of strength and sweetness which shall attract all nations to her bosom. Oh, do not suffer any one to be unfaithful to thy grace; but, in thy tender

mercy, cause all, each and every one, to take shelter in this secure ark. Look with a favorable eye on thy representative on earth, on the bishops, priests and all who labor in thy vineyard: make their lives immaculate as the law which it is their duty to inculcate; and, O my good God! among the ministers of thy sanctuary, I pray especially for him, whom thou hast chosen to lead my soul to thee. O grant that he, who is affording to others *a lamp to their feet, and a light to their paths*, may himself go generously on, from virtue to virtue, until called by thee to *shine* among the brightest *stars* in thy empyreal heaven. And my infinitely good and Almighty Father! I ardently supplicate thee, for the sake of him who is now all mine, and whose superabundant merits I can now in a special manner, offer thee, to look with a Father's loving eye on my dear parents—grant them *thy peace* on earth, a happy death, and the possession of thyself in heaven. I offer the same superabundant merits in behalf of all our dear superiors: send upon them thy Holy Spirit, that he may enlighten, fortify and direct them—make them holy as thou, the Lord our God, art holy. I offer thee, again, eternal Father, the infinite merits of thy immaculate Lamb and our divine Victim, and I beseech thee, in his name and for his sake, to consider with tenderness our dear Community: give to us all the true spirit of our holy vocation: may sisterly affection unite all our hearts before thee, and love for thy Divine Son, our heavenly Spouse, be the golden link which unites us to thee: grant that we may be Sisters of Charity not in

name only, but in heart, word and work. Bless all our endeavors in behalf of the souls for whom thy beloved Son was sacrificed, and bless also all our undertakings to thy greater honor and glory. I offer the same adorable Victim, in satisfaction for all the sins that have ever been committed, and that may be committed until the end of time. Again, I offer the infinite merits of our holy Jesus, to obtain for all under our care, myself, and all others those graces and blessings which thou seest are necessary for us, or which would be beneficial to us; that we may be faithful to every grace, mindful that each one was purchased for us by his sacred blood. I pray thee, O compassionate Father! through the virtue of all our Jesus has done and suffered for them, to release thy children banished in purgatory, and to grant them the possession of thyself, the sovereign Good, for whom they so longingly sigh.

## IV.

*Behold thy Mother.* St. John xix. 27.

MY blessed Mother, Mother of my Jesus, be a Mother to me during these invaluable moments which are as awful as they are delightful and propitious. My heavenly Guardian, and all ye bright Angels that surround his holy altars; ye angelic Spirits who, prostrate before him, cast your crowns at his feet; blessed St. Joseph, our chosen patron; St. Vincent, our holy Founder; St. John,

who had the happiness to lean on the bosom of Jesus; all ye, my holy patrons and patronesses, and all ye blessed inhabitants of the heavenly Jerusalem; ye, who know so much better than I do, the depths of his mercies, of his infinite perfections, and how worthy he is of the undivided and devoted affections of my heart, help me to adore, love and thank him; and obtain for me that the fountain *of living waters, which run with a strong stream from* this life-giving sacrament, (Cant. iv. 15,) may replenish my soul, wash it, and free it from every obstacle that may prevent the perfect reign of his love in my heart.

## V.

*Fear not, for I have redeemed thee, and called thee by thy name: thou art mine.* Isaias xliii. 1.

NO, my Redeemer, sweetest and most tender friend of my soul! no, I will not fear; thy merciful condescension encourages thy guilty, but, I hope, penitent creature: though viler than dust and ashes, yet will I, with confidence, speak to thee, who, not content with having been *wounded for our iniquities*, and *bruised for our sins*, Isaias liii. 5, dost with unspeakable love and mercy remain amongst us, and visit even our unworthy souls, to *bind up that which was broken*, to *strengthen that which was weak*, to preserve that which was strong, to feed thy redeemed souls with the manna of heaven, (Ezech xxxiv. 16) and to reward their exertions in thy

service with joys ineffable. *Such is my Beloved, and he is my Friend.* Cant. v. 16. O my Saviour! art thou in truth my Friend? Yes, if I love thee truly, this happiness is mine. But how, my Saviour, can I know if I love thee? With loving condescension thou deignest to relieve my anxious heart—"*If you love me, keep my commandments:*"—do then, my God and my All! dilate this heart, and fill it with thy love, that *I may run in the way of thy commandments.* Ps. cxviii. 32. Do not suffer me ever again to offend thee: do not permit this heart, which thou hast thus honored, to be ever indifferent to thee, or to cherish any thought, feeling or affection contrary, in the least, to thy infinite perfections; do not permit this tongue, upon which thy sacred body has rested, ever to utter the least impatient or unkind, much less proud, angry, or uncharitable word. Grant that I may courageously resist every thing that might be, even in the least degree, displeasing to thee, or prejudicial to a closer union of my soul with thee; and that each successive day may witness some new exertion to evidence my love for thee who hast loved me so much.

## VI.

*Thou hast multiplied thy magnificence; and turning to me, thou hast comforted me* Ps. lxx. 21.

YES, my adorable Lord! thou hast been inexpressibly bountiful to me. Teach me, then, to

reserve nothing in thy service; to despise and renounce for ever, every gratification which has not thee, my heavenly Spouse, for its object, that I may be less unworthy to *taste and see that the Lord is sweet.* Ps. xxxiii. 9. Oh! that I could now be united to thee, with the certainty that I should never be separated from thee; but, alas! surrounded as we are by an atmosphere of sin, the most intimate union with thee is exposed to the dreadful danger of being dissolved. What then have I not to fear from my natural inconstancy, innate malice and wretched misery? Do, then, my Saviour, thou who hast redeemed my soul at such a price! do, I conjure thee, take me out of this life, and condemn me to all that is most painful in the flames which purify thy elect, if thou foresees that I shall ever again be so ungrateful as to offend thee. O my sweet Saviour! as the accomplishment of thy will is the perfection of thy love, grant me to do thy will in all things; and that, this adorable will may be my delight—my only desire. I cast myself with peaceful confidence into those arms, which were for me extended on the cross. To thee, will I have recourse in all my necessities, pains of body or of soul. Be thou my only joy: let nothing irrelative to thee, have power to charm, delight or please me. My Jesus! best of friends, grant that thy adorable heart, that loving heart, into which an entrance was, upon the cross, opened for me by the spear which pierced thy sacred side, may be my abiding place until called to thy Father's house, in which I shall behold

thee in thy glory, and without the fear of being separated from thee.

## VII.

*What is there that I ought to do more to my vineyard, that I have not done to it?* Isaias v. 4.

MY Jesus! most generous of friends! *it is consummated,* St. John xix. 30; thou hast given us thyself. (St. John vi.)

*Praise the Lord all ye nations, &c.* Psalm cxvi Glory be to the Father, &c.

## A PRAYER

EXPRESSIVE OF THE DISPOSITION FOR GAINING A PLENARY INDULGENCE.

O my heavenly Father, and most merciful God! although I confidently hope, that I have obtained from thy mercy the remission of the eternal punishment which my sins have deserved; yet, I have reason to fear that, from want of sufficient contrition and from other defects, there still remains much temporal punishment due to thy justice. Therefore, in order to make satisfaction to thy offended Majesty, I am resolved to lead the life of a true penitent; to bear in a spirit of penance, all the trials and afflictions with which thy merciful Providence may be pleased to visit me, and to be faithful in the discharge of all my duties, however painful

and wearisome they may be. But, my God, since all that I can do would not be an adequate satisfaction, I have recourse to the inexhaustible merits of my Redeemer, which thy Church (in virtue of the keys of the kingdom of Heaven, committed to its supreme pastors in the person of St. Peter, St. Matt xvi. 19) now holds forth to me. Grant me, O Lord! the dispositions to obtain such a portion of these infinite merits, as may be necessary to discharge the debt of temporal punishment due to my sins; and let the immense ransom which Jesus has paid for my salvation, be applied to my poor sinful soul, that it may be released from the punishment which it so justly deserves.

*Or, when you desire to apply the Indulgence to a soul in purgatory, say:*

IT is my ardent desire, O my God, to apply to the soul of N., the indulgence which I hope to gain. Oh! do not, I entreat thee, let my unworthiness be an obstacle to this application of the merits of my Saviour. But if the soul of N. does not need the application of this Indulgence, apply it, I beseech thee, to the soul, of whose sufferings I may have been the cause; to the soul, whose debt of temporal punishment is greatest; to the soul that has no one to pray for her; to the soul that has been most devout to the Passion of Christ, to the holy Sacrament of the altar, and to the Blessed Virgin Mary.

We should frequently endeavor to obtain indulgences for our parents, sisters, and other relations, and for those to whom we are under any obligations.—(*For the conditions to gain a Plenary Indulgence, see Instruction on Indulgences.*)

Those who, to comply with the conditions, say five *Paters* and five *Aves*, are advised to say them in honor of the sacred Wounds of Jesus, that thereby the eternal Father may be glorified; and that the superabundant merits of those adorable wounds, may be applied as a healing balsam to the wounds of each and every soul, and that they may be impetratory for the necessities of the Church, and for all the intentions expressed in the following

## PRAYER

I OFFER thee, O my God! these five *Paters* and five *Aves*, [or this Litany, or ———,] for the glory of thy holy name, for the exaltation of thy holy Church, the extirpation of schisms and heresies, for peace among Christian rulers; for all the intentions of the same holy Church.

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## DEVOUT PRAYERS, OR FERVENT ASPIRATIONS AFTER COMMUNION.

*These may be used instead of the foregoing.*

I RETURN thee most hearty thanks, O amiable Jesus, for the inestimable blessing I now enjoy. I praise and glorify thee with my whole soul, for the numberless favors I have received from thy

bounty. I adore thee now reposing within my breast. O my God and my all!—a thousand times welcome! May thy holy name be for ever blessed! O sovereign Lord of heaven! how amazing is the excess of thy goodness, in condescending to visit so poor, so vile, so abject a creature as I am. Thou hast vouchsafed to heap thy favors on dust and ashes; to come into this poor cottage; this house of clay, my earthly habitation; and to feed my soul with the heavenly banquet of thy most precious body and blood. O teach me to entertain thee as I ought, and to make thee some suitable return for this thy infinite love. I would gladly make thee some offering in acknowledgment of the rich present thou hast made me, in giving thyself to me; but, alas! dear Lord, thou knowest my poverty, and that I have nothing worthy of thy acceptance: nothing but what on a thousand titles, is already thine But, O my bountiful Saviour! such is thy goodness, that thou wilt be contented with the little I can give thee, although it be thine already. Thou askest nothing but my heart;—and this I most willingly offer thee. Oh! be pleased to accept it, and make it wholly thine for ever. Take full possession of it: I offer it to thee without reserve; I desire to consecrate it eternally to thy service. Disengage it, therefore, from this moment, from the slavery of its passions and vices: stifle in it every desire, but that of loving and pleasing thee: inflame it with the fire of divine charity, that it may ever burn with thy love. Oh! may the sweet flames thereof consume my soul, that so I may die to the world for the love

of thee, who hast vouchsafed to expire on the cross for the love of me. I cast myself entirely into the arms of thy mercy, and offer thee my whole being; my body with all its senses, and my soul with all its powers: that, as thou hast honored them both by thy real presence, so they may both be thy temple for ever. Oh! sanctify and consecrate eternally to thyself this mansion, which thou hast, by a wonderful condescension, chosen this day for thy abode: and grant that, like Zaccheus, I may obtain thy benediction. I offer thee, my memory, that it may be ever recollected in thee; my understanding, that it may be always directed and enlightened by thy truth; and my will, that it may be ever conformable to thine. Oh! take me entirely into thy hands, with all that I have, and all that I am; and let nothing henceforward, either in life or death, ever separate me from thee any more. Make me according to thine own heart, and let my soul be thy habitation for ever. Draw me most powerfully after thee, and guide my steps, that I may cheerfully run in the paths of perfection,—teach me to do thy will in all things. Let thy blessing be upon all my actions, and thy grace direct my intentions, that the whole course of my life, and the principal design of my heart, may ever tend to the advancement of thy glory, the good of my neighbor, and the eternal salvation of my own soul. *Amen.*

O MY soul, bless the Lord; and let all that is within thee, praise and magnify his holy name. Pay him the best homage thou art able, and invite

heaven and earth to join with thee in glorifying him for ever. O my God! that I could now give thee as much praise, honor and glory, as the blessed Spirits incessantly give thee in heaven! Oh, that I could adore thee with the spirit and affection of thy elect! But as I am unable to do this, accept, at least, this my desire and good will. O all ye Angels of the Lord, bless the Lord: praise and glorify his holy name. Bless the Lord, all ye Saints: and let the whole Church of heaven and earth, join in praising and giving him thanks for all his mercies and graces to me; and thus, in some measure, supply what is due from me. But as all this still falls short of what I owe thee for thy infinite love, I offer to thee, Eternal Father, this same Son of thine, whom thou hast given me, and his thanksgiving, which is of infinite value; this, I am sure, thou wilt accept. Look not then on my insensibility and ingratitude, but upon the face of thy Christ, and with him, and through him, receive this offering of my own poor self, which I desire to make thee. O Beauty ever ancient, and always new! too late have I known thee; too late have I loved thee. When shall I live, only in thee, by thee, and for thee alone? O my God and my all, when shall I see the day, when shall the happy time arrive, when disgusted with the false happiness of this deceitful world, I shall seek comfort from thee alone, and find rest to my soul! O heavenly manna! O adorable Sacrament! O inestimable pledge of God's love to mankind! O standing memorial of Christ's passion and death! O inexhaustible fountain of divine grace! O bound-

less mercy! O divine charity! O sacred fire, ever burning, and never decaying! Hail, O loving Jesus, my only pleasure and delight—the joy of my soul and my portion for ever. Let my soul be sensible of the sweetness of thy presence: let me taste how sweet thou art, O Lord. Purify my heart from the dross of all earthly affections: deliver me from my vicious customs: remove from me all the baneful effects of concupiscence. Perfect me in charity, patience, humility, obedience, and all other virtues. Oh! may I rather die than ever wilfully offend thee! Oh! may I prove my gratitude, by my fidelity, to so good a God! Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let the light of thy countenance so shine upon all those who are in the darkness of infidelity, as to dispel their errors. Grant peace and union to all Christian nations, and preserve us from the dreadful scourges of war, famine, and pestilence. Convert all sinners; reconcile those who are at variance Have mercy also on my parents, friends, and benefactors, and on all those for whom I am in anywise bound to pray, that we may all love thee, and faithfully serve thee. Have mercy on all my enemies; forgive them their sins, and fill both their hearts and mine with thy charity. Comfort all that are under any affliction, sickness, or violence of pain. Support those who are under temptation; protect those that are in danger; and grant a happy passage to all that are in their last agony. Have mercy on thy whole

Church, on all the clergy, and on all religious that all may lead holy lives, and sanctify thy name. Extend thy mercy likewise to the souls of all the faithful departed, and admit them to the possession of thy eternal glory. Grant relief to us, in all our respective necessities, remission of our sins, the grace of final perseverance, and life everlasting *Amen.*

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## ROSARY FOR THE DEAD

[Use the common beads, and begin with reciting the De profundis, page 117: say the "Our Father," as it occurs in the usual order of the beads, and let the following prayer be used in place of the "Hail Mary"—O sweet Jesus, Father of Mercy! compassionately relieve, *or* (O Sweet Virgin Mary, Mother of Mercy! pray for) the soul of thy servant ** ****, departed out of this life, and grant him (*or* her) everlasting repose. Amen!

If recited privately, say: the soul of my poor *******. ]

# MODE OF APPLYING TO THE GENERAL OF THE SOCIETY OF JESUS,

## FOR AFFILIATION TO THE HEAD SODALITY.

ADMOD REVDE PATER,

Ego N. N., infrascriptus Pastor Ecclesiæ N. N in Civitate and Diœcesi ******* cupiens pro movere pietatem in Sodalitate, ex licentia Ordinarii erecta in dicta Ecclesia Sub Bmæ Virginis Mariæ tutula, precor Paternitatem Tuam ut dictam Sodalitatem sub titulo N. N. aggregare velit Sodalitati Primæ Primariæ in Collegio Romanio Soc Jesu existenti, ut Indulgentia eidem concessa lucrari possint in Sodalitate hic erecta.

Datum ******* &c.

Admod. R'do. Patri *******. N. N.
Pastor Eccl. N. N

Præpositio Generali Soc. Jesu Rome,

# THE LOVE OF JESUS IN THE ADORABLE SACRAMENT OF THE ALTAR.

## CONTAINING MOTIVES FOR LOVING JESUS IN THE ADORABLE SACRAMENT.

### I. MOTIVE.

JESUS IS PRESENT IN THE ADORABLE SACRAMENT OF THE ALTAR.

*Indeed the Lord is in this place, and I knew it not.* Gen. xxviii. These are the words of the patriarch Jacob; they do not mean that this holy man was ignorant of a truth known even to the gentiles, that God by his immensity fills all things: but by these words, *The Lord is in this place, and I knew it not*, he confesses that he did not reflect on it as it deserved, according to the interpretation of the holy bishop of Geneva.

Christian soul, I cannot suppose you to be ignorant that this God of all greatness is hidden under the species of bread and wine; you cannot but know that by a miracle of his tender love for us, he resides in our sacred vessels, and that by an excess of his unspeakable mercy, he dwells in our tabernacles. He who is essentially truth has said it, and has said it, not by the ministry of another, but by his own most sacred mouth; yet, after all, we believe it in such a manner, that it may be said of us, that *we know it not.* This is one of the dreadful effects of sin, which shuts the eyes of the soul against the most shining lights of our holy religion, and casts the sinner into a

ethargy, never sufficiently to be deplored, rendering him insensible to the most powerful charms of divine love. For must we not be strangely supine indeed, who are so little moved with the real presence of the eternal infinite God, in the holy Eucharist. Truly this surpasses our conception.

God of love! with what astonishment must the soul be seized, which, abandoning herself to the guidance of a divine light, discovers by the rays of grace, so moving a truth! How is she amazed! whilst in this light she perceives that this mystery surpasses all thought, she loses herself in an abyss of admiration, her life is altogether a life of astonishment! Contemplating the hard and frozen hearts of men, she wishes to sound in the ears of all: *O your blindness!* If she be asked her thoughts on so adorable a truth, she has no other answer than these words, *wonder, wonder, wonder:* for she knows that, if a creature should speak with the tongues of men and angels, it could never rehearse that goodness which the God of mercies manifests, by choosing his abode amongst us in the adorable sacrament. This it is which from time to time makes her breast heave with sighs at the blindness of men. This it is which renders her inconsolable at the thought, that the God of love should be so little loved. This it is which renders solitude so pleasing to her, where she may without interruption weep over this extremity of evils. This it is which gives her an infinite aversion for the world, which knows not God according to the testimony of God himself, and which so many ways exposes the unhappy darkness in which it is involved

with respect to its Creator, its Saviour, and its all My Lord, *send forth lightning*, Ps. cxliii. 6, you who are the divine source of all light, send down some sparks of that inaccessible light in which you dwell upon the sons of men, to open their eyes and rouse them from the deplorable sleep in which they are overwhelmed.

It is for this reason, Christian soul, that the last of creatures writes these lines, calling out to you with the apostle: *It is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed.* Rom. xiii. 11. It is time, it is time, to rouse from our sleep; our divine Saviour is much nearer than we imagine. Here he is, hidden under the species of bread and wine, observing from thence, as from the sacred lattice mentioned in the Canticles, what our souls will do for him. He has said it, this ardent lover of men, that he who serves him ought to follow him, and that where he is his servants ought to be: but, behold, he is upon our altars; he is in our tabernacles; it is at his feet that we must choose our retreat; it is thither, but with fervor, that we must repair to make him a tender of our protestations our adorations, and the sacrifice of our hearts, sighing and bewailing, rending our hearts with contrition, proceeding from love for the little care we have hitherto taken to come and render the tribute of our respects to our only *All*. We should not hereafter so easily swerve from our fidelity to him, did our eyes once for all open themselves to his divine light; but shaking off that heaviness with which we are oppressed, we shou'd say with Jacob, *Truly the Lord*

*is in this place, and we knew it not*: or, alas! have we ever reflected upon it.

## II. MOTIVE.

### JESUS IS IN THE ADORABLE SACRAMENT WITH ALL HIS GREATNESS.

*Reverence my sanctuary*, Lev. xxvi. 2. The majesty of kings and sovereign princes of the earth, the splendor and pomp of courts draw together the people, and multiply the number of their attendants. At this reflection, I exclaim, O children of men, how long will you be heavy of your heart? how long will you be attracted by the cheating illusions of the age? running after the world, which, from its inconstancy, will never permit you firmly to possess it, which will so soon escape from your hands, remaining at the same time little solicitous about *Him*, who alone can constitute all your happiness. Behold here, the King of kings, before whom a thousand worlds are as a single point, in whose presence the majesty of earthly kings vanishes as a shadow, and is indeed a mere nothing, before whom the pillars of heaven tremble, yet he is left alone in our churches: alas! scarce one is found to keep him company!

If grandeur please and attract you, be assured that the body of my adorable Master, who is present in the sacrament of the altar, possesses greater splendor alone than all the bodies of the blessed shall possess in the regions of glory; though they shall all shine with the brightness of the sun. It must then be said that the beauties of this divine

body, more splendid far than all these lights together, adorn it with infinite grandeur and unspeakable excellence.

Know ye again that the holy soul of this precious body is there present, that beautiful soul, the wonder of paradise, the love, the delight, the consolation of all the happy inhabitants of the heavenly regions; know ye that the *word*, the living image of the father of lights is there, the God of all greatness, and before whom all other greatness is little indeed, or to speak more properly, is nothing at all. Come, then, and there adore the infinite majesty of the Lord of all things, and call to mind the words which he spoke in the twenty sixth chapter of Leviticus, *Reverence my Sanctuary*. O how ought men to annihilate themselves with a holy fear when they enter the place where he inhabits with all his greatness.

## III. MOTIVE.

JESUS IS PRESENT IN THE ADORABLE SACRAMENT FOR EVER.

*Behold, I am with you all days, even to the consummation of the world.* Matt. xviii. 20. Behold, here I am with you all days, even to the consummation of ages, is the assurance given us by our divine Saviour. O inestimable favor! O incomparable happiness! O excessive bounty! O unheard of mercy! That God in his goodness, should think on man is a subject of astonishment to the saints. *Lord what is man that thou shouldst be mindful of him!* But what will become of

that man, when he shall know that this God of all greatness does not only vouchsafe in the multitude of his mercies to think of him; but moreover, that he has resolved to take up his abode with his creatures till the end of time?

But how is it possible not to lose ourselves in an abyss of admiration, if we consider that the Creator of the world having appeared on our earth was not known by the world! Conceive it who can! His creatures refused to receive their Creator, who, in the bowels of his mercy, had descended from heaven to visit them! Nor is this all; they crucified him, putting him to an ignominious death, after inflicting every possible torment upon him, rending his virginal body with repeated cruelties, and covering his body with so many and so deep wounds; yet after so disgraceful a treatment, he not only visits them again, but conceives the design of remaining with them to the consummation of ages.

If the seraphim be not enraptured at such a spectacle, I know of nothing capable of working such an effect. But what shall men say? What shall they do after such an excess of love? Alas! the greater part will reflect little upon it, will be little affected by it; a striking proof indeed, that our hearts are harder than rocks, more unfeeling than the very stones! Attend to the words and actions of a heart affected in a lively manner with this wonderful bounty; I speak of the divine Teresa, that great lover of the Son of God. Transported beyond herself at so admirable a love, she

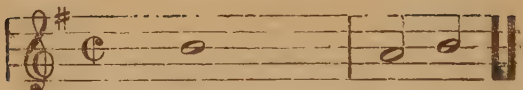
spoke of it to the heavens, she spoke of it to the earth, she addressed herself to men, she addressed herself to angels, she addressed herself to God lamenting in a moving manner that the God of love should be so little loved. In the midst of these divine transports she besought the eternal Father to take pity on his beloved Son. Ah! sovereign greatness, did she say, if you oppose not yourself to it, this divine Saviour so penetrated with love for man, after having been so cruelly treated, will again expose himself to new torments, to new humiliations. She called upon her community to unite together in prayer, that this amiable Jesus might no more be so shamefully treated, and so hardly dealt with by men.

Well, then, I address myself to you, to you who read these lines; what says your heart? what thinks your mind of this excessive love of God? What are your resolutions, or rather what resolutions ought you not to take? I know indeed what you ought to do; but I ask of your heart, what will it do?

For more than eighteen hundred years has this God of love been upon our altars for the love of you: alas, how much time have you passed in his divine presence for the love of him? Stop here, and bewail your past conduct, let your heart melt with the most feeling sorrow, proceeding from the love of God.

What is yet more; this same God through his infinite love will remain with men to the

consummation of ages; search your hearts. Are they disposed to keep him company? What number of hours will you consecrate to him to testify your love, to pay your tribute of adoration to him



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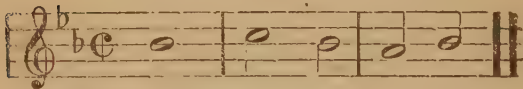

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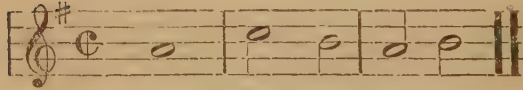
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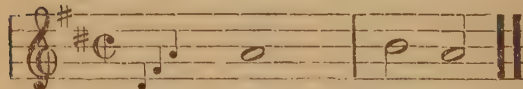

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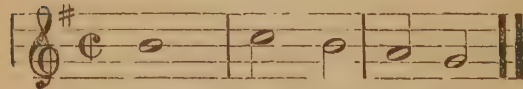

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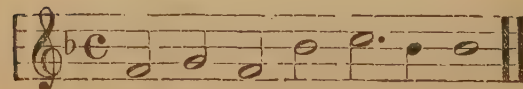

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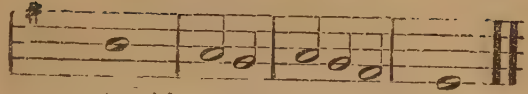
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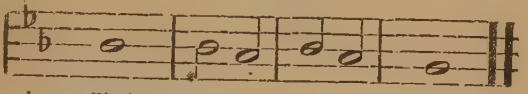
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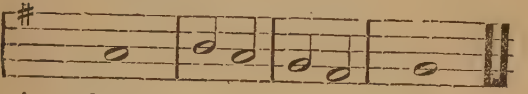
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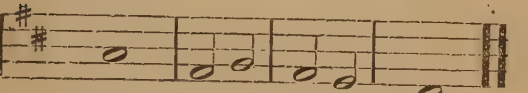
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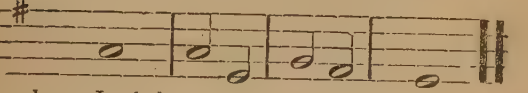
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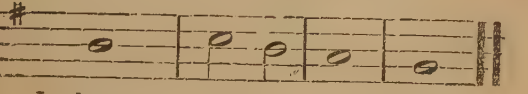
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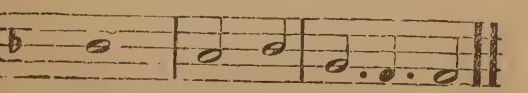
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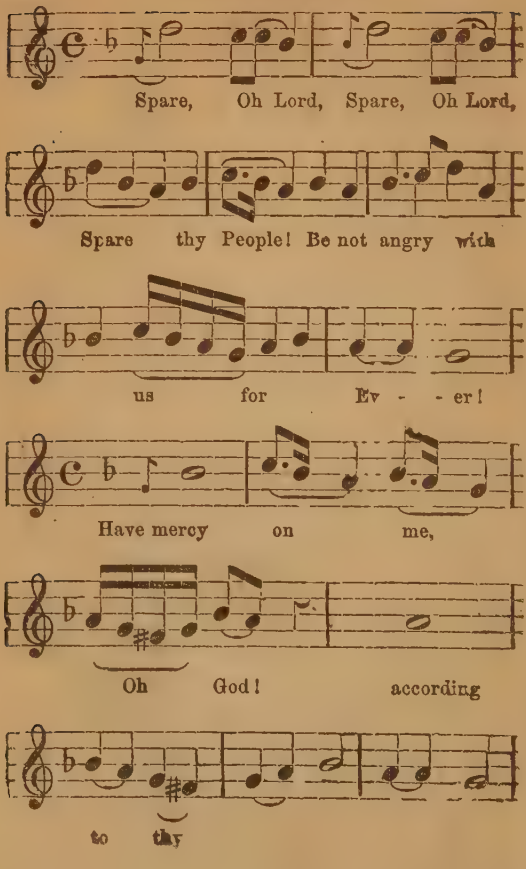
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